The Churchman.

VOL. XXIV, No. 40.] "The Church of the Living God, the Pillar and Ground of the Truth." [WHOLE NUMBER 1237 :

JOHN HECKER. PROPRIETOR. NEW-YORK, DECEMBER 2, 1854. { AT No. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn as follows:

In TRINITY CHURCH……………at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH………… 8½ " 5 "
CHURCH OF THE NATIVITY………… 9 A. M.
CHURCH OF THE ANNUNCIATION………… 9 "
[Sunday services, 10½ A. M. and 3½ P. M.
CHURCH OF THE HOLY COMMUNION…… 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at 7½
On Saints' Days 2d service (with offertory for the poor) at 11 A. M.]
CHURCH OF THE TRANSFIGURATION……¼ to 9 A. M. and 6 P. M.
CHURCH OF THE HOLY APOSTLES………… 9 "
CHURCH OF THE HOLY INNOCENTS………… 9 "
On Saints' days and other Festivals, 2d service 11 "
ST. LUKE'S CHURCH, Brooklyn………… 8½ "
[On Festivals and Fasts, a *second* service at 5 "
GRACE CHURCH BROOKLYN HEIGHTS………… 9 A. M.
ST. MARY'S CHURCH, Brooklyn,…… at 5½ P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR DECEMBER.

3. ADVENT SUNDAY.
10. Second Sunday in Advent.
17. Third Sunday in Advent.
20. Ember Day.
21. St. Thomas the Apostle.
22. Ember Day.
23. Ember Day.
24. Fourth Sunday in Advent.
25. THE NATIVITY OF OUR LORD, or THE BIRTHDAY OF CHRIST, commonly called CHRISTMAS DAY. [Proper Psalms instead of the Psalms for the day of the month.]
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.
31. The Sunday after Christmas Day.

JANUARY.

1. The Circumcision of our Lord Jesus Christ.
6. THE EPIPHANY, or the Manifestation of Christ to the Gentiles.
7. First Sunday after the Epiphany.
14. Second Sunday after the Epiphany.
21. Third Sunday after the Epiphany.
25. The Conversion of St. Paul.
28. Fourth Sunday after the Epiphany.

THE CHURCH AT HOME.

New York.—It is stated that the Rev. Edwin Harwood, of the Church of the Incarnation, in this city, has been under the necessity of resigning his pastoral charge. Mr. Harwood was some months since seized with serious affection of the throat, which an absence of some months in Europe has not entirely removed. He has accepted the Professorship of "Interpretation of Scripture" in the "Berkley Divinity School" at Middletown, Connecticut, and will shortly enter upon his new duties.

New Jersey.—On Sunday, 26th November, (Twenty-fourth after Trinity,) in St. Mary's Church, Burlington, the Rev. William Tilghman Johnston, A.M., Deacon, an Alumnus of Burlington College, officiating in St. Peter's Church, Freeheld, was admitted to the Priesthood. Morning Prayer was read by the Rev. Dr. Watson, and the Rev. Professor Doane, the Assistant Minister; the Lessons by the Rev. Mr. Bours (of the diocese of Western New York). The candidate was presented by the Rev. Professor Hyde, and the Bishop made the Exhortation, and administered the Holy Communion, assisted by the Rev. Dr. Watson and the Rev. Messrs. Germain and Doane.

At a recent meeting of the Standing Committee, Walter A. Mitchell, A.B., an Alumnus of Burlington College, and Wellington Forgus, were admitted as candidates for Holy Orders.

Pennsylvania.—We understand that Emmanuel Church, Philadelphia, is about to be rebuilt. The owner of the site has presented it to the vestry on that condition, beside relinquishing a claim of about $2,000 per annum of ground-rent. The vestry here opened a subscription, which is proceeding with much spirit.

SUPPORT OF NEW DIOCESES.—We copy the following from last week's *Episcopal Recorder*:—

> We have before us a proposal from *one* gentleman—which has since been followed by another—to be responsible for an annual sum of one hundred dollars for four years, provided one hundred persons unite in a similar project, for the support of the dioceses now erected, or about to be erected, in Oregon, Iowa, Kansas, Nebraska, and Western Texas. It is not proposed in any degree to touch upon existing diocesan organizations, but simply to afford the means for the extension of our Church in her strength in those sections where that strength is most required. We respectfully ask such of our contemporaries as approve of this plan—the Episcopal Missionary Society for the West being made trustee, to whom the funds will be entrusted—to give this notice insertion, and to aid us in distributing the stress of the subscription as equally as possible through all geographical sections of our Church. The subscriptions will not be called for till the whole amount be made up. To our own readers we present the matter in the hope that the project will receive from them an efficient response.

Connecticut.—It has been arranged that the Rev. Dr. Clark shall remain Rector of Christ Church, Hartford, until March next, notwithstanding his elevation to the Episcopate. The Wardens and Vestry have expressed their regret at the severance of the ties which bind them, as pastor and people, as follows:—

> Whereas the Rev. Thomas M. Clark, D.D., having been elected to the Episcopate of Rhode Island, has officially resigned the charge of this parish—
>
> Resolved, That we receive with feelings of the deepest sorrow the resignation of Dr. Clark, who has been to us a faithful spiritual guide and instructor, and whose ministry has been so acceptable to all; whose labours under God have strengthened the walls of our Zion, and whose influence for good has been extensively felt throughout the community around us; that while we grieve for the necessity which has severed the sacred bond that existed between us, we are yet thankful for the blessings we have received; we bow to the cross thus laid upon us, remembering that it is "the Lord that gave, and the Lord that takes away."
>
> Resolved, That as we part from our beloved Pastor in sorrowing of spirit, we pray that he may be endued with wisdom and strength from on high to meet the solemn responsibilities of the holy office to which he has been called; that in the new field which he is about to enter his labours may be most abundantly blessed; that wherever he *plants*, God may give the *increase*, and the cause of our Redeemer flourish and extend; and that the time may be far distant when, after a life "full of good works," he shall be summoned to a still nobler sphere of action in the realms above.
>
> Resolved, That this parish accept with much satisfaction the offer of Dr. Clark to remain with us for a limited period, upon the conditions mentioned in his letter of resignation.

The Preamble and Resolutions were unanimously adopted.

Rhode Island.—We understand that the Rev. Dr. Clark, the Bishop-elect of this diocese, will be consecrated in Grace Church, Providence, on Wednesday, D[illegible]ber 6th.

Kansas.—The Rev. John McNamara, Missionary in Kansas, thus addresses the Secretary of the Domestic Board, in a letter from Weston, near Fort Leavenworth, dated Oct. 19, 1854:—

> After a most tedious journey of two weeks, I arrived at this point on Tuesday morning last at four o'clock, having travelled all the night in a lumber wagon, with the dead body of our child Our lovely and only child, aged fourteen months, died on our way up the river Missouri, on the morning of the 8th inst., after a very brief illness. Having kept the body for one week, we buried it in the grave-yard of this town, on Sunday, A.M., the 15th inst. Early on Monday I hired a horse, and crossed over into the Territory of Kansas. I visited the town site of Kickapoo, situated on the Missouri, and about three miles above the town of Weston, in the State of Missouri. I had the pleasure of having made the acquaintance of several of the gentlemen interested in this new town, when in this country, in 1851. I shall have no difficulty in securing some property for the Church in this place. After leaving Kickapoo town site I passed through the Roman Catholic Mission grounds of the Kickapoo tribe of Indians, on my way to Fort Leavenworth, six miles distant. At this military post there are several members of our Church. Passing by the Fort, I went on to the site of the future city of Leavenworth, three miles below. This is the best site on the Missouri River for a town or city. The officials of the new Territory are all taking a deep interest in it. Governor Reeder has requested the reservation of a piece of ground on which the Capitol may be erected. I have the promise of two or three lots for the Church in this place, by a gentleman of Weston, Mo., and formerly a parishioner of mine. I have made an appointment to officiate at this place on next Sunday, the 22d inst. A new town has been laid out on the Big Blue, a tributary of the Arkansas, named Marysville; here I have the promise of building lots and $500 toward building. I purpose visiting this point at an early day.

Oregon.—The Church is getting a firm footing in this territory. The city of Portland has now got a handsome ecclesiastical edifice, which was consecrated by the Right Rev. the Missionary Bishop on the Fifteenth Sunday after Trinity. The Bishop was received by the wardens and vestry at the door, and passed up the south aisle, repeating alternately the twenty-fourth Psalm. The instrument of donation and request was read by Gen. E. Hamilton, the senior warden; and after the services appointed for the occasion, the sentence of consecration was read by Dr. McCarty, who also read the morning prayer. The Bishop said the ante-communion service, and preached an appropriate and impressive sermon from Exodus xx. 24: "In all places where I record my name, I will come unto thee and help thee." The day was fine, and the church was filled to overflowing. "The completion and consecration of a church so beautiful and commodious," observes the Portland *Oregonian*, "was an occasion of grateful joy to the members and friends of the Church here, who have long felt the want of such a building to the prosperity of the congregation. The interest of the event was enhanced by the fact that this is the first consecration of an Episcopal church on the Pacific coast, where we trust there will be in no distant years hundreds, to afford comfortable and convenient places for the public service of religion according to the usages of our Zion. The only circumstance that marred the joy of the occasion was the absence of the Rev. Mr. Fackler, the missionary in charge of St. Paul's, Oregon City, and Champoeg, who was prevented from attending by an accidental injury, from which we are happy to hear he is recovered." The church, which is of frame-work, is in the Gothic style of architecture: its dimensions are fifty feet by thirty, and the height of the wall is fifteen feet. The chancel with the pulpit and desk, which are very neat and convenient, and the tops of the pews, are walnut colored. All the rest of the inside work is oiled and varnished, presenting the natural colour of the wood, which could not be excelled in effect by paint. There are four narrow windows on each side, and two in the front; the whole is surmounted by a square tower of proper proportions.

THE CHURCH ABROAD.

England.—The Bishop of Oxford appears to have been selected by the "Low Church" party as an object of persecution, principally on the ground of his being the brother of Archdeacon Wilberforce, and his concurrence in some of the sentiments of his brother on the subject of the Holy Eucharist—though none but what are warranted by the doctrines of the Church of England. The London *Globe* states that the Rev. W. Brock and other gentlemen who have taken an active part in opposition to the ex-Archdeacon Wilberforce's views, are considering the propriety of proceeding ecclesiastically against the Bishop of Oxford, in order to test the soundness of his opinions.

Several more new and restored churches, in various dioceses, had been consecrated. Among others the ancient one of Islip, Northhamptonshire, on which occasion Dr. Hook preached an eloquent and impressive discourse and liberal collections were made; and that of Turvey Church, Bedfordshire, after having been closed for two years, to admit of the entire restoration of the venerable fabric.

It is stated that the Bishop of Durham offers £600 for the erection of a new parish church at Gateshead, and £300 in case the old church is repaired. His lordship also subscribes £150 to the Relief Fund, £50 to the Newcastle Infirmary, and £25 to the Gateshead Dispensary. The sums which his lordship is thus prepared to contribute in connection with the late melancholy catastrophe at Gateshead altogether exceed £800.

The Lord Chancellor had conferred the Canonry in Rochester Cathedral, which recently became vacant by the death of the Hon. and Rev. Frederick Hotham, M.A., on the Rev. Thomas Robinson, D.D., late Archdeacon of Madras. Dr. Robinson is a man of extensive learning, Master of the Temple, Professor of Arabic in the University of Cambridge, Chaplain to the Archbishop of York, and a Prebendary of St. Paul's Cathedral.

The Bishop of Exeter had refused to license two clergymen, named Cole and Taylor, to curacies in his diocese, on the ground of their unsoundness on baptismal doctrine.

The Bishop of Barbadoes had left Southampton by the *Plata*, West India steamer, for his distant diocese.

Several cathedral restorations are being effected by the Ecclesiastical Commissioners. The restoration of Carlisle Cathedral, commenced in the Autumn of last year, by the Ecclesiastical Commissioners. The tower is already finished. The North transept has been partly rebuilt, the Northwest angle being in a dilapidated state, owing to settlements in the foundation. A new open roof has been placed upon this transept, with a gable and circular window at the North end, instead of the old flat ceiling. The same has been done in the case of the nave. The modern groined plaster ceiling over the choir, put up in 1764, has been removed, and the fine timber roof hitherto hidden by it is under repair. Massive buttresses are being built to support the fractured and over-hanging walls of the South transept. At Lincoln the space on the South side of the cathedral is about to be inclosed from the road by a dwarf wall and iron palisading; and the stonework of the chapels on each side of the South door is to be restored.

The ceremony of installing the Rev. Maitland Long, the new Archdeacon for the East Riding, had taken place in the chapter-house of York Minster (in the room of ex-Archdeacon Wilberforce).

The congregation of the church at Padiham, Lancashire, had recently despatched to the Colonial Bishop of Victoria one thousand Bibles, to be distributed among his clergy, for the benefit of those for whose spiritual welfare they have emigrated to that distant land.

A series of engravings of all the principal monumental brasses in London churches are about to be published in large single shilling plates.

The late Sir John Gladstone having left a sum of money for distribution, at the discretion of his four sons, they have presented £50 to the St. Andrew's Church Schools, of which his father was the patron and founder 37 years ago.

The Bishop of Kilmore, Elphin, and Ardagh (Ireland) was enthroned for the diocese of Ardagh in the parish church of Longford by the Rev. A. Hyde, by the mandate of the Lord Primate. He afterward held the annual visitation for the diocese of Ardagh.

Notice has been received by the Registrar of Queen's College, Belfast, that Graduates of the University will be admitted as candidates for Holy Orders in England after a one year's course in the Theological College of St. Aidan, Birkenhead, of which institution the Archbishop of Canterbury is the patron.

THE WORLD AT HOME.

SUPPORT OF THE BOARD OF EDUCATION.—The Board of Councilmen had a long debate, a few days since, on the question of the extra appropriation required for the support of the Board of Education for the year 1854. Mr. Benedict, President of the Board of Education, forwarded a reply to the late communication of the Councilmen, in which he shows the reasons which induce that Board to ask a sum of over $198,000 for support. The question was settled, for the present, by a resolution of Councilman Kennedy, to the effect, that the certificate of the Board of Education of the 2d of November instant be referred to the Comptroller, in order that he may lay the same before the commissioners provided for by the sixteenth section of the amendments of the charter, adopted April 12, 1853.

SALARIES IN THE SUPREME COURT.—The Board of Supervisors have passed resolutions in favour of adopting the report of the committee recommending the increase of the salaries of the clerks and chief officer of the Supreme Court $200 each.

POST-OFFICE ROBBERIES.—Robberies of letters in the New York Post-office having for some time past been suspected, the special agent of the department where they were believed to have occurred, set about watching the workings of the office, and from the manoeuvering he observed, he felt justified in taking a night clerk, named Fitzgibbon, into custody, in whose possession several packages of letters were found. He was detected in appropriating to his own use two packages of money mailed at Newark, N. J., one directed to Williamsburgh, and the other to Bridgeport, Ct., containing about $400. He had been suspected, but nothing tangible could be discovered against him until he was detected in the act for which he was arrested. He is pecuniarily responsible; his salary was but $600 a year. He was fully committed for trial. A similar arrest has been made in Baltimore.

RETURN OF THE U. S. CONSUL TO PARIS.—It is noticed, that among the passengers who sailed in the *America* from Boston last week was Mr. Macrae, our Consul to Paris. It will be recollected that he lately arrived as special bearer of despatches from the Congress at Ostend, and of the letter of Mr. Buchanan in regard to Cuba. He now returns to Europe with answers from the administration to those despatches.

LIBEL CASE.—In the Superior Court, in the libel case of Fry *v.* Bennett, a motion for a new trial has been refused. This was the celebrated opera case, in which Mr. Fry, as the manager of the Italian Opera, obtained a verdict of $10,000 damages for the libels of the *Herald* upon that establishment. The defendant moved for a new trial on the ground of excessive damages.

HOUSE OF REFUGE FOR JUVENILE DELINQUENTS.—The new building, as an extension of the House of Refuge at Randall's Island, was opened on Friday, last week. A large company attended as the invited guests of the Society whose institution it is—comprising Gov. Seymour, ex-Mayor Harper, Hugh Maxwell, Gen. Wetmore, Rev. Drs. Adams, Matthews, Vermilye, Knox, and Mr. Cuyler; the Managers of the House, and Sundry Aldermen and Councilmen; Messrs. Randall and McKeon, City Superintendents, &c. The exercises commenced in the Chapel at half-past eleven, and occupied a space of three hours. The Chapel is a fine room—thirty feet high, wide, spacious, and well-lighted. Over the entrance is a gallery, which is set apart for the use of the girls. The boys were ranged on the floor below, and the seats of the spectators surrounded them. The Rev. Dr. Adams having offered up a prayer, the children sung a song; after which the company were addressed, in succession, by the President (Mr. Kelly), Mr. Maxwell, and Gov. Seymour. The Rev. T. L. Cuyler then addressed the boys. He told them to look up, not back; to be honest, tell no lies, and read their Bibles. The proceedings were closed with a hymn. The guests subsequently partook of a lunch provided by the Society.

COLLISION OF STEAMSHIPS IN BOSTON HARBOUR.—The Royal Mail Steamship *Canada*, while entering Boston harbour last week, came into collision with the steamship *Ocean*, bound for Hallowell, in Maine. The consequences on board the *Ocean* were dreadful. The collision upset the stoves on board the *Ocean*, in consequence of which she took fire, and soon afterward followed the explosion of one of her boilers. A man, a woman, and a child three years old, were picked up after being drowned; names unknown. Hiram L. Wing, one of the messengers of Carpenter's Express, is badly scalded. Charles Pope, a coloured man, had his thigh broken, and was badly injured. The fright of the passengers was excessive. The steamers *Forest City* for Portland, and the *Boston* for Bangor, took off the passengers of the *Ocean*, about eighty in number. The *Ocean* was a large and good boat, and was commanded by Captain Donovan. She was heavily freighted, and is a total loss. According to a statement of Capt. Stone of the *Canada*, the *Ocean* was forced into a wrong tack by the near proximity of the steamers *Eastern State*, *Boston*, and *Forest City*. It appears to have been in a great measure accidental.

THE SLAVE-TRADE CASE.—In the United States Circuit Court, on Friday morning, notice was given that the case of Captain Smith, who was convicted of participation in the slave trade, and who, through his counsel, had made application for a new trial, would be postponed till February next. No decision will be given until then, and in the meantime the prisoner will not be sentenced.

EVACUATION DAY.—The Seventieth Anniversary of the Evacuation of New York by the troops of Great Britain, at the close of the Revolutionary War, was celebrated on Saturday by the military organizations of the city, with more than usual spirit.

HEALTH OF NEW YORK.—The statistics of last week's mortality show that the city is very healthy. The deaths last week amounted to only 359. Of this number, 61 were among men, 81 among women, 115 boys, and 102 girls.

ACQUITTAL ON A CHARGE OF MURDER.—We learn from the St. Louis papers that the case of Mrs. Mary C. W. Baker, for the murder of William O. Hoffman, in that city, in May last, which had occupied the Court of Common Pleas for about a week past, went to the jury after the close of the argument by Major Wright and Mr. Blennerhassett. Judge Treat first instructed the jury, in a written address of considerable length. The jury, after being out near two hours, announced a verdict of "not guilty." A large crowd evinced their approval of the result.

CALIFORNIA.—The last news is not very important. The market and mining intelligence is favourable. The Oregon and Washington Territory intelligence is not of much interest.. From the Sandwich Islands we hear that the annexation project makes very slow progress.

* * *

THE SCRIPTURES AND THE CHURCH.—The Papacy elevated the Church to the virtual exclusion or suppression of the Scriptures; the modern Church of England, since Chillingworth, has so raised up the Scriptures as to annul the Church; both alike have quenched the Holy Spirit, as the *mesothesis* of the two, and substituted an alien compound for the genuine preacher, who should be the *synthesis* of the Scriptures and the Church, and the sensible voice of the Holy Spirit.—*Coleridge.*

THE WORLD ABROAD.

Great Britain.—The Court was still at Windsor Castle. Thursday, November 9th, was the birthday of the Prince of Wales, when the troops forming the garrison paraded in presence of the Royal Family, concluding by firing a *feu de joie*, and giving three cheers for the heir apparent. In the Royal borough the auspicious event was celebrated with more than customary rejoicings.

Several Cabinet Councils have been held at the Foreign Office. Their deliberations were supposed to relate expressly to the war.

Lord Palmerston has gone to Paris. The Paris papers thus notice the circumstance,—"The visit of Lord Palmerston to this city will be an official mission concerning the policy of France and England, in case of an attack on Cuba by the United States." Lord Palmerston, however, has no official business with such questions. As Home Secretary, he would have a good deal to do with the approaching visit of the Emperor and Empress to England; and it is most likely this which takes him to Paris.

Lord Mayor's day was duly celebrated in London on the 9th of November. The new Lord Mayor, Alderman Moon, gave a grand banquet to the Cabinet Ministers, Ambassadors, and other distinguished persons. Mr. Buchanan was present. The French Minister expressed the hope that at that moment all the Allied flags were waving over the ruins of Sebastopol. Lord Aberdeen reverted to his efforts to preserve peace, and said the Allies would now push the war to a successful conclusion on a permanent peace basis.

The Lords of the Admiralty had issued an official notice, that next Spring a strict blockade of the mouth of the Danube, and also of all Russian ports on the Black Sea, Sea of Azof, the Baltic and White Seas, will be strictly enforced.

Arrangements had, it was said, been made, by which intelligence could, in future, be received from the seat of war in the Crimea, in 3 days and 16 hours.

The newspapers are full of reports of meetings held in all the principal towns of the country, in support of the Patriotic Fund, for the relief of the wounded, and the widows and orphans of the killed in the Crimea. Beside liberal subscriptions on the spot, committees were formed for the purpose of obtaining further contributions. The speakers at these meetings include Bishops, High Sheriffs, Noblemen, M. P.s, Clergymen of all denominations, magistrates, tradesmen, and operatives. The subscriptions, in many cases, are noble. In Ireland, the Roman Catholic authorities appear to cordially promote the movement.

We are happy to state (says the *English Churchman*,) that we have received communications from two quarters, enabling us to give a direct contradiction to the report to which we alluded last week, that Miss Nightingale (lately gone out to the East) joined the Roman Communion some time since.

The Government *Gazette* announces the appointment of Admiral the Earl of Dundonald to be Rear-Admiral of the United Kingdom, in place of Admiral Sir Wm. Gage, promoted to the office of Vice-Admiral of the United Kingdom, vacant by the death of Sir T. B. Martin.

Some of the London papers contradicted, on the authority of the Clanricarde family, the reported capture of Lord Dunkellin, which now appears, from Lord Raglan's despatch, to be too true.

It is stated that the Duchess of Sutherland, who has long been honoured with the personal friendship of the Sovereign, had received an autograph letter of condolence from the Queen, on the death of her Grace's second son, Lord Frederick Leveson Gower, in the Crimea.

That treasured relic of antiquity, Kirkstall Abbey, one of the finest ruins in the kingdom, situated about three miles from Leeds, has had a narrow escape from destruction by fire. The most dilapidated part of the Abbey is covered by ivy. The foliage becoming ignited, the flames spread to the height of the edifice, but were, happily, sated with this food, and did not make the glorious old ruin their prey. How the fire originated is left to conjecture; one story is, that it arose from some boys throwing lighted squibs into the ivy; another, that it was caused by the ashes of a cigar, or a fusee.

There has been a *tobacco riot* at the University town of Cambridge. A lecture against the use of tobacco having been announced to be given at night, the room was crammed long before its commencement, by undergraduates, provided with pipes and cigars, squibs and crackers; and the lecture had not proceeded far when it was interrupted by cries of "Three cheers for Sir Walter Raleigh." The lecturer, becoming angered, observed that "he had expected on coming to a University town, to address gentlemen, and not a lot of blackguards." This was the signal for increased noise and confusion, during which pipes and cigars were set alight in all directions, and a number of persons who had entered the gallery (which had been closed to the undergraduates,) were saluted with a shower of squibs and crackers. The riot continuing, the Mayor and one of the borough Magistrates appeared upon the platform, but were not listened to, and retired, the undergraduates following up their retreat by storming the platform and proposing as an amendment—"That tobacco is anything but pernicious." Amid the confusion, a policeman collared an undergraduate, who was breaking up one of the forms; whereupon the undergraduate immediately struck out with his fists, and, shouting out "Gown," a rush of all the gownsmen was made, and the silly fellow was borne off in triumph, amid the crash of seats and loud hurrahs. The whole of the police force had by this time arrived, and a desperate fight ensued, the constables using their staves freely, and making sundry prisoners, whom they lodged in the old sessions room just as the senior Proctor, the Rev. Mr. Edleston, of Trinity College, arrived. On the arrival of the proctor, the prisoners capitulated, and, having given their names and colleges, were allowed to proceed home. On Saturday night again, notwithstanding that the proctors, assisted by a number of masters of arts, paraded the town, several skirmishes took place with the townsmen.

The 5th of November, "Guy Faux Day," is usually signalized by a "Gown and Town" row in Oxford. Its falling on a Sunday, this year, we learn from the *University Herald*, "was not considered either by the Gown or Town as a sufficient cause for dispensing with the observance of the anniversary, in a manner peculiar to themselves, and in which may be traced the faint reflection of that hostile spirit with which both were anciently animated; it was, on the contrary, deemed a sufficient pretext for a double portion of the usual fun." The "fun," however, was very properly confined to Saturday night and Monday. At one time there was a riot, or something like it, of a rather serious aspect; but by the prompt and judicious interposition of the Proctors and Pros, quiet was restored.

The Admiralty had received a telegraphic despatch from Liverpool announcing that her Majesty's ship *Enterprise*, Captain Collins, from the Arctic regions, was in Port Clarence, on the 21st August; all well, and had only lost three men.

The Rev. S. Plummer, incumbent of Tintinhull, Somersetshire, has been killed by a fall from a horse. The horse had been just purchased, and the deceased gentleman had taken it to the side of the railway, to see how it would bear the noise of a passing train; it started, and threw him, causing concussion of the brain.

The closing of church-yards has caused the provision of new suburban cemeteries. The cemetery of the London Necropolis and National Mausoleum Company at Working-common has been consecrated by the Bishop of Winchester. The ground is beautifully situate in the midst of a very wild and open country, presenting a beautiful amphitheatre of moor and common, bounded at a great distance by a very charmingly-wooded hilly scenery. After the religious ceremony, the chairman, directors, and their friends, including many of the London clergy, met at the Albion Tavern, Aldersgate-street, where an elegant dinner was provided.

The deaths in London the first week of November were 1,252, of which 31 were from cholera; this is 171 above the average. The births were 1,575 last week. The temperature was, on the whole, 3.4 deg. above the average of the same week in previous years; wind, S.W.; no rain.

Canada.—The third reading of the Clergy Reserves Secularization bill was carried in the Legislative Assembly of Canada, on Thursday of last week, by a vote of 60 against 32. The minority consisted of High Church tories and extreme reformers, the latter voting against the bill because it allows the stipendiaries to commute their life claims.

France.—The French Government has declined to comply with the request of the Cabinet of Madrid, to prohibit Queen Christina from residing within fifty leagues of the Spanish frontier.

It has been intimated to those French actors and actresses who are upon the Czar's pension-list, that their pensions will be regularly paid, notwithstanding the war: a magnanimity which will doubtless be accepted by the artists without wounding their patriotic feelings.

An eminent journalist, M. Eugene Briffault, who was at different times a writer in the *Siecle*, the *Temps*, and the *Corsaire*, had died in Paris.

Spain.—Madrid appears to have been in an unquiet state. The Civil Governor of the city had recently been making wholesale seizures of bad characters in particular quarters; he operated at night, supported by National Guards and Municipal Guards, on horse and foot.

The *Esperanza* states that the number of declared democrats who have been elected to the Spanish Cortes is thirty-eight; among them is the well-known Republican leader, the Marquis de Albaida (M. Orense).

Austria.—The Austrian Government was said to be using great exertions to compromise matters, if possible, as respects the Russian war. At Vienna, M. von der Pfordten had telegraphed to Munich the result of his negotiations. He received orders to communicate it to Prince Gortschakoff. He did so, and Gortschakoff sent off a messenger the same evening to St. Petersburg.

A decree for raising 100,000 recruits, which had been signed by the Emperor, will not at present be published.

Belgium.—The Legislature was opened on the 10th of November. The king, in his speech, said that the kingdom felt more strongly than ever, the value of neutrality. It also mentioned that industry and art were flourishing, and that a Commercial Treaty had been concluded with Mexico.

Germany.—Austria and Bavaria have come to a satisfactory understanding on the Russian question. Austria coincides with Prussia in postponing the deliberations of the Germanic Diet on the war question until the arrival of the Czar's reply to the last Prussian note. Indications are thrown out that Russia will reply to the Prussian note if Prussia will obtain a guarantee from France, England and Austria, that they will not go, in their demands, beyond the four points. Russia will be willing to negotiate on that basis.

India and China.—The overland mail to England had brought advices from Calcutta, Oct. 5; Shanghai, Sept. 4; and Bombay, Oct. 14. India was tranquil. Shanghai was still in the hands of the insurgents. Fighting was going on in the neighbourhood of Canton, and no tea had arrived there. The British, French, and American Plenipotentiaries were to proceed to a revision of the treaties with China. The Russians, it is said had taken Taskend, next to Kokan.

The War.—Our last accounts are of intense interest. They come down to the 6th of November, at which time the seige of Sebastopol was still going on, as hotly as ever. On the 25th and 26th of October there was furious fighting. On the 25th, the Russians attacked the position of the Allies in front of Balaklava, but were gallantly repulsed, though not without great slaughter. Lord Raglan, the British Commander-in-Chief, in his dispatch, says of the principal attack by the cavalry,—"The loss we have sustained has, I deeply lament, been very severe in officers, men, and horses, only counterbalanced by the brilliancy of the attack, and the gallantry, order, and discipline, which distinguished it, forming a striking contrast to the conduct of the enemy's cavalry, which had previously been engaged with the heavy brigade." On the 26th, the Russians attacked the British forces on the heights of Tchernaya, but were defeated by the 2d Division, commanded by Lieut.-Gen. Sir De Lacy Evans, who speedily and energetically repulsed them, assisted by one of the batteries of the 1st Division, and some guns of the Light Division, and supported by the brigade of Guards, and by several regiments of the 4th Division, and in the rear by the French Division commanded by Gen. Bosquet, who was most eager in his desire to give him every aid. General Evans was ably seconded by the Duke of Cambridge, and Generals Bentinck, Sir G. Cathcart, and Sir G. Brown. It is described as a most brilliant exploit. Battles had also been fought on the 5th and 6th of November, both of which were attended with immense loss of life. The Allies have evidently been again victorious, although Menschikoff's despatches claim the battle of the 5th as a Russian success. There is an undaunted confidence in the tone of Gen. Canrobert's despatches, which seems to promise that Sebastopol was on the eve of falling. Nevertheless, it is impossible not to fear, that if reinforcements do not soon arrive, the army before Sebastopol may be in a position of great peril, for the dearly bought victories of an invading army, so far away from home, might, if their losses were not replaced, too easily pave the way to exhaustion and eventual defeat. It is evident that the defences of Sebastopol had been underrated, and the force of Menschikoff in the field altogether unexpected.

The French and English Commanders-in-Chief, Generals Raglan and Canrobert, have sent the most urgent demands for reinforcements; and the haste manifested to transmit to the Crimea every available man, Briton, Frenchman, and Turk, shows the importance attached to the demand. Seven first-class steamers are taken up for instant service, and others are wanted. The Cunard steamer *Alps* is withdrawn from the berth for New York, and sailed on the 11th, for Toulon, to embark Frenchmen. The Cunarder *Europa* would sail from Liverpool, on the 18th, for Kingston, Ireland, to ship drafts from the few regiments yet left in Ireland. The Peninsular and Oriental (Mediterranean) Company notify that they have received imperative orders to withdraw from the mail service the steamers *Candia*, *Ripon*, *Manilla*, *Nubia*, and *Rajah*, for immediate reinforcements to the Crimea. The steamer *Indiana*, just arrived from New York, and the West India mail steamer *Thames* are also taken up. The engagement of the Cunard steamers will not,—in the meantime, at least,—interfere with the weekly mail service to America.

From the Danubian Principalities we learn that the movement of Ottoman troops toward Moldavia and the Pruth continued with activity, and produced much sensation. It was not doubted that the Turkish army was in a condition to resume the offensive with vigor. Omar Pasha was expected in person on the Pruth.

From the Baltic, we hear that the steamers of the fleet under Sir Charles Napier were in Kiel harbor, one English mile from the town of Kiel, on November 7th. Frost had already set in, and the fleet would soon leave.

It is confidently stated, that the Czar evinces a willingness to resume negotiations. These indications are confirmed by the news last received. His concession, however, goes no further than offering to treat on the four points of guarantee.

COLLEGIATE.

AMHERST COLLEGE.—The Rev. Dr. Stearns was inaugurated as President on the 22d ult. An address was delivered by the retiring President, the Rev. Dr. Hitchcock, and another by the new President.

EDINBURGH.—The Winter session of the University was opened by an address from Principal Lee, delivered in the Chemistry Classroom. Among the members of the senatus present were: Professors Pillans, Christison, Syme, R. Lee, Gregory, E. Forbes, Balfour, Blackie, Kelland, Aytoun, More, Miller, and Swinton.

For The Churchman.

VERSIFICATION OF PSALM XLVIII.

Let God arise, and with our conquering host
Go forth in majesty to meet His foes;
As wax before the fervent heat is lost,
Let all the wicked perish in their woes!

Oh, sing to Him, ye righteous, and rejoice,
Who rideth gloriously the courts of Heaven;
Sing praises with a glad and tuneful voice,
That mercy to our sinful race is given.

For God, the Mighty One, will comfort send,
To save the captive from his deep distress;
And he hath sworn forever to befriend
The widow's cause, and help the fatherless.

Oh God, when Thou with Israel wentest forth,
When through the wilderness Thy path was laid,
The Heavens were bowed—with awe the trembling earth
Beheld Thy power on Sinai's mount displayed.

But in our need distilled a gracious rain,
And kept by Thy defence from heathen bold,
Our souls, that long in bondage dark have lain,
Shall be as *doves* that soar on wings of gold.

This is Thy hill, where Thou delight'st to dwell,
And for Jerusalem, Thy temple's sake,
Thy promises of old to us fulfil,
That hostile kings their tribute due may make.

Lo! from proud Egypt shall her princes haste,
And an imploring voice from Ethiop rise,
The glories of our heritage to taste,
To share the blessings coming from the skies.

Thou hast gone up on high, Oh God, and led
Captivity in bondage, while o'er men—
Yea, even o'er Thine enemies are shed
The gifts redeemed from cruelty and sin.

Then sing to God, Oh earth, to God, who dwells
In Heaven, from the beginning still the same;
His voice the universe unceasing fills,
And loud we answer, *Blessed be His name!*

L. E. D'B.

For The Churchman.

"THY WILL BE DONE."

With every earthly blessing crowned,
Upheld by heavenly grace,
While smiling plenty decks the ground,
And health adorns each face;—
Each face that makes our home's delight,
With joy all day,—with peace at night,—
And scarce one unfulfilled desire,
To which our craving hearts aspire;
With fame, perhaps—and guerdons won:—
This is God's will—in kindness done!

If some things pleasant be denied,
And heavenly favours fail;
Less bountiful the harvest's pride,
Or some dear cheek grow pale;
A little clouding of delight,
A care by day—a watch by night;
And, ah! such unfulfilled desire,
Till even hope begins to tire:
Fame!—'twas a breath! no trophies won—
It is Thy will—"Thy will be done!"

A wilder sky—a darker day—
O Heavenly strength, forsake not now!
The corn and wine are swept away,
And anguish makes the strong man bow!
Dear faces, too, our home's delight,
Are gone!—our day is turned to night;—
In dust is hid each fond desire,
And hopes lie on the funeral pyre:
Friends, fame, and joy, and guerdons won,
Vanished—Oh, God! "Thy will be done!"

Old, weary—yet in mercy crowned
With Heaven's sustaining grace;
If plenty clothe, or leave, the ground,
What matter? Short thy space!
Look forward to that home's delight,
Where never more comes on the night;
Where all fulfilled each high desire,
To which thy heart could e'er aspire:
The vanished found,—the haven won,—
If here, as there, "His will be done!"

W. W. M.

Boston, Twenty-first Sunday after Trinity.

COMMUNICATIONS.

For The Churchman.

CHURCH SCHOOLS.

Mr. Editor:—It has been for some time a subject of very deep concern to me to notice the growing interest which is becoming apparent in Church Schools and kindred institutions. I would, with your permission, like to make a few observations on two subjects bearing, it seems to me, a very intimate connection, not less to each other than to the general subject to which I have adverted: "Parish Schools, and an institution for the encouragement, support, and education of poor boys, with a view to leading them into the Ministry of the Church."

First, Parish Schools:—I have said, Mr. Editor, that the interest in Parish Schools is growing. I suppose that can hardly be denied. But it seems to me, after all, that we must draw a distinction between Church and Parish Schools, as the former term is now understood. And here let me state, in advance, that the principle I am about to advocate, is the great catholic one, that as the Church is the great body ordained by Christ to dispense every form of good—Religious, Moral, and Temporal—and as her great Head has made her sufficient, through grace, for her appointed work, so, as it is the duty of every one to belong to her, it is no less their duty to use every exertion by praying, working, and giving, to extend her, and make her promotive of the great end for which she has been made so sufficient—to save men's souls. What is a "Church School," as generally understood now? Wherein does it differ from one which has not the advantage of the discriminative adjective? Its head no doubt is a Churchman, Clerical or Lay. Very likely he opens school with a Collect or two from the Prayer Book; the Rev. Mr. So-and-so is visitor, and *visits* perhaps twice a year; a number of the scholars are children of the Church, and it may be are familiar with considerable Church gossip; and finally, if it is a boarding school, the scholars are led, perhaps, to church on Sunday. I do not undertake to find fault with all this, my dear Mr. Editor; nay, for the most part, as far as it goes, I endorse it, nor, believe me, do I question the entire rectitude of intention of the party who conducts it; on the contrary, he may be every inch a Churchman, sober, cool, uncompromising; he may be actuated by the very truest spirit of devotion to the Church's service, and the cause of piety; his effort, in itself considered, deserves our thanks. Who can tell? the very name of "Church," which he puts before his school, marks out a principle, the effect of which, perhaps, goes far beyond his calculation! The two Collects—Who knows how many wanderers they may bid return to their Father's house? Who knows how many thoughtless ones within that house they may arouse and gently woo to Heaven? And so on, Mr. Editor: the very lowest duty in all the Church's round may not be done without a corresponding blessing: the "Cup of cold water in the name of a disciple shall not lose its reward." But in all this, the School is the great thing sought to be established, the Church the accident, the Temporal the end, the Eternal the means. The making of the intellectual man, the accomplished man, the worldly man (because all these acquirements unchecked by Religion engender worldliness), the dying, perishing mortal the highest object aimed at, and the Church is one of the series of means used to attain it. Surely, this is not right; it is reversing the true order of things. And why? because it starts wrong; it embraces, nay, it is based on a commercial idea, alone or in concert with perhaps private taste, or some such personal motive. The object is to make a living, or to make a living and do good combined. We must therefore make a distinction, and remember that these "Church Schools," good though they may be in many respects, are not to be confounded with such as are only to be found in the regular parochial development of the Church's system. That system beholds the weaknesses and wants of all the human family; it is made up of all that is necessary to pity those weaknesses, and relieve those wants. A constituent part of its great field is the Parish Day School; it is, perhaps, the most fearfully important link in the great chain of means which, under God, must regenerate the earth. The Church's children are always growing for better or for worse; they have been launched upon the world; their nature lowered; their inclination debased; leave them to themselves, and how dreadful the consequences! How vicious the life! How awful the death! But gather them under their Mother's wing; threw around them the sweet influences and tender warnings which that Mother only can give, and you make them good citizens of this world, and hopeful candidates for that which is to come. The parochial system, carried out in its integrity, will do this. It comes about in the regular discharge of ministerial duty. It is a part (I had almost said, the most fearful part; for not till the Saviour had wrung from St. Peter's soul, "Thou knowest that I love Thee," did he tell him "Feed My Lambs") of the Parish Priest's Charge to gather in these "little ones." He is to go after them and bring them to school to learn the useful, necessary, and ornamental accomplishments, indeed; but only, as far as he is concerned, that these may be instrumental in leading them to learn of their Saviour, and to seek that pearl of great price which alone will remain sure. Morning after morning he is to lead them to say the Church's prayers, sing the praises, and repeat the creeds which she puts into their mouths; to thank the "Giver of every good and perfect gift," and to hear with anxious ears the blessed word of life. But beside all this he is to teach them, day by day, their duty to God and man, and unfold to them the great truths of religion. In short, he is to teach them, by precept and example, that all their energy is to be given to something higher and holier than anything time can offer. And what must be the effect of all this? It cannot be doubted. "Train up a child in the way he should go, and when he is old he will not depart from it." I do claim, Mr. Editor, this way as the best; less than it, is dangerous; more is not wanting. Let every Parish have its Day School, under the supervision of the Rector, and as part of his charge, as the church designs. Every morning let the children be at church. *Let their schooling begin in church.* Make them chant, day by day, the chants; teach them to *pray* all the prayers; let them respond as though they were really in earnest; every day *in church* let the Scriptures be expounded to them, and their catechism said, &c.; put books of every day study into their hands, religious or otherwise; such books as a dear mother would give her children, purged from every thing which might offend them morally, religiously, doctrinally; regulate and encourage all their plays; see that their manners are such as become young Christians; and depend upon it the result will be manifest. But this involves time and trouble; it certainly does—still, to bringing *one* child up aright, is to be rewarded many fold for all the time and trouble we may take. These schools need not necessarily be free; the means of the parishes respectively must regulate that; still, let all share the free element in as large proportion as may be, and leave no school entirely destitute of it; and remembering that the very object of their establishment is simply to do good, let all charges for tuition, &c., be as low as may be possible. But in obedience to the great catholic principle I have asserted, we must not stop at this point, which is only a beginning of the good work; and this leads me to the second subject which I have proposed—the establishment of an institution for the encouragement, support, and education of poor boys, with a view to the Ministry of the Church. I suppose, Mr. Editor, there has seldom been a time when the want of young men to swell the ranks of the Ministry was more generally felt. Sermons have been preached, prayers composed, and no doubt prayed earnestly. Bishops have exhorted, Priests have encouraged, and Layman have hoped, but after all, I think very little has been done. Mr. Editor, this is a matter of vast importance. The Almighty has been pleased to permit man to work with Him in the recovery of his fellows—to go, as the Saviour did, to seek them that are lost. And here again the means are just as sufficient, but the human instrumentality to carry them out is wanting. And why? Because Churchmen neglect their duty. How few of us do all we can to extend the Church of God? How few, as a matter of duty, do really feel that they should be active in the good work?

I know, indeed, that every now and then we hear of a number of young men having been ordained, but how many can be said to come now solely by the principle of duty to the souls after which they are to look? Oh! sir, let us look at the thing straight in the face This vast country of ours, how desolate it is in its vastness! How much worldliness, infidelity, indifference. Heresy and schism almost cover its broad surface! How many places into which the Gospel (given to the Church in trust) has never reached? Ought we not to feel that, just in proportion as we esteem the holy body of which we are members, as the only Divinely appointed channel of grace, and therefore the only ark of safety—we ought to do our utmost to extend that ark and make it embrace every living soul? And for this purpose we want, first of all, Clergy. (Jesus no sooner began to preach than he called "The Twelve." He did not wait until there were people ready to receive their services; they were to make those people.) And now, Mr. Editor, is the formation of such an institution as I have named feasible? There is a spirit abroad in the Church now, which seems determined to be busy in some good. Might not some thing be done in this way? Hundreds of poor boys are now roaming our streets unbaptized, who, if they were taken into the Church's fold, and cared for and instructed in her ways, would make some of the very best of pastors. It would be a delightful thing if the whole Church (without distinction of party lines), would embrace and join in such an undertaking, and the Clergy, one and all, would bring the subject before their people. The expenses, divided as they would be among the whole body of the faithful, would not fall heavy upon any one, and quite a sufficient amount could be collected to meet all demands. I do not mean to take for granted, indeed, the accuracy of the Statistical Summary in the Church Almanac, knowing that with the incomplete materials at hand, it would be utterly impossible for the compilers to give any very reliable information on some points; but we may certainly believe that the number of Communicants, then given, for this year (499 less than last year), may be considered very low. Now then we have nearly 100,000 Communicants. Suppose every Church took up a collection twice a year for the object suggested; and should the average as for each Communicant be set down at one shilling each time (a very low estimate, Mr. Editor, for beside Communicants, you know, we have many times their number of attendants), we would have yearly, to conduct such an enterprise, quite $25,000. Such an institution should not simply educate its inmates, but feed, clothe, and provide for them in every respect. The Parish Schools of which I have spoken, would furnish a very great number, if not all of those whose after-training, &c., would be confided to its care. Among the free scholars of his Parish School, the Rector would observe one or two, whom, from the apparent developing of mind and heart, he might think it desirable to advance and bring forward for the Ministry, (and as there are many such now, how many more would there be if the parochial system were fully carried out?) and by this means a number of just such youth as would prove effectual and industrious workmen, could be brought together, and led step by step to occupy just such places as the Church might deem them qualified to fill. The course of instruction in such an institution, with such an object, ought to be of the most thorough kind; for it seems to me a Clergyman should have all the benefit arising from a well-trained and highly cultivated mind, and he should be quite prepared to wield all the weapons, which only a most thorough education, combined with the fullest development of the mental and intellectual faculties, can forge for him; he should be able to combat successfully all the Infidel subtleties with which he may be beset, or, with searching glance, to decide for himself whether the truth would most be furthered by engaging in such combat: in short, the keen blade of learned and critical exactness should accompany him, in whatever circumstances he may be placed.

I have thus, Mr. Editor, in rude phrase and disjointed discourse, thrown out some of the notions which have been stirring within me. The subject, of course, to enter into it fully, would embrace a volume; but should what I have written have the effect of drawing even the smallest amount of attention to it, the writer, for the work's sake, will be gratified.

Very respectfully yours, L.

THE QUESTION OF SLAVERY.

To the Editor of The Churchman:

Sir, It has been the glory of the Episcopal Church that in all the bitter contention of past years upon the subject of slavery, she has kept aloof from it. The late John C. Calhoun, in his place in the Senate of the United States, paid it the merited compliment of being the only one of the religious bodies of the country which had not been rent asunder by permitting it to be a subject of controversy among its members, in their conventions or periodicals. Among brethren of one communion of the same household of faith, it was clearly foreseen that no good could possibly ensue from agitating such a question, and that much of evil would inevitably follow. Every intelligent man had his settled opinion upon the subject; and although essays and speeches might produce irritation and resentment, they could never effect conviction or change of opinion. This conservative feeling prevailed, and it still does prevail. The vast majority of Churchmen have regarded it as a question which was to be settled by those to whom it properly belonged, and by them only. The calm and the quiet of the Church upon this subject drew within its folds many from the denominations around her. Good men of all names rejoiced that there was at least one Christian body where peace could be found, and whether or not they had the faith to "seek" that "peace and ensue it," it was not, and is not less the object of their respect and reverence. Bad men everywhere regarded this peace within the Church border with bitterness and envy; and no doubt to the great Leader of the enemies of God and of the Church of God it was an object of equal abhorrence. The staunch defenders of this Church, the great Champions of this peace, amid all the frantic ravings of infidelity and schism, of the world and the Devil, have been our Church periodicals; and in the van, foremost of all, has been *The Churchman.* Whether it is to retain its position hereafter; or whether, leaving its honourable pre-eminence, it is to join the ranks of the infidel and schismatic host which openly avow its determination to sever the Union, and proclaim the wicked though vain design, to crush the Redeemer's body—His church—is a question which recent articles under the head of Open Council have caused some of its old subscribers to regard with painful apprehension. Feeble as those articles were—bad, in taste as in temper—they might be passed by elsewhere with silent contempt, or their weakness and ignorance be fully exposed; but thrown as a firebrand into the Church, it only remains for those who love the Church, and have for many years, through every trial, sustained *The Churchman* as its chief organ, to ask a place in the columns so familiar to them for an earnest remonstrance against any agitation of the subject. S. D.

Nov. 13th.

[Although we readily give place to our correspondent's "Earnest Remonstrance," yet we must tell him that it is not only uncalled for, but censorious and unjust in the highest degree. The Church can make no compromise with any iniquity, be it what it may; neither must she "cry peace when there is no peace." She cannot serve the God of Love and the Mammon of unrighteousness. And that Slavery is unrighteous cannot for a moment be disputed by any one who maintains—as every true Churchman must maintain—that his duty toward his neighbour, be he black or white, is *to love him as himself.* Still, in anything that is referred to, and remonstrated against, there has been nothing of all this, however justifiable it might have been. But surely, in such a department of such a journal as ours, where an open field is given to all right-minded contributors, differing though they may upon points of detail, yet presenting nothing offensive to generous thought and charitable feeling, there need be no squeamishness about alluding to such a subject as *Slavery!* What, in the name of reason and justice, can there possibly be in *Slavery*, with all its attendant evils, to exonerate it from even incidental animadversion? Surely, surely, it is never intended to be implied that the Church *connives*, even, at *Slavery! Monstrum horrendum!* why, the very suspicion of such a thing is enough to blast us forever! We trust our respectable correspondent is not himself a slaveholder. But if he should happen to be so unfortunate, we say to him, in all earnestness, as a brother Churchman, *Come out from it, and be separate, and touch not the unclean thing.*—Ed. Churchman.]

THE LATE CONVENTION IN ILLINOIS.

To the Editor of The Churchman:

Sir,—I desire, through the medium of your columns, to make a few remarks in regard to an article which appeared in the *Episcopal Recorder* of Nov. 11th, signed "Augustine," a name most certainly much revered;—but I regret that the writer only adopted the name without adopting the candor and integrity of the man who bore it.

The article purports to give, from an "authentic source," the proceedings of the late Convention in the diocese of Illinois. It is naught, from beginning to end, but an uncalled-for attack on the Diocesan. The charges brought forward are most unwarrantable, the tone discourteous, and in every way highly discreditable to the source from whence it emanates. The writer seems evidently to be irritated, and writes, not in accordance with those principles which he as a Christian professes; he seems to forget that he is speaking of his Bishop, to whom he owes both deference and obedience.

It is not my intention to enter into a discussion; I only desire to rectify two misstatements. The writer, in the first part of his article, uses the following language:—"One Clergyman being unmistakeably marked out, and held up to public odium, simply because he had opposed the 'Bishop Cathedral system.'"

The writer construed the address in a far different light from what was its true meaning. I would here remark that the Diocesan did not, and never has used the word "Cathedral" but as a Bishop's church, knowing the opposition which a church, under the name of cathedral, would meet with in this country. The sum total of the remarks of the Diocesan in regard to the "Bishop's Church plan" were these: that he regretted to say that the plan of a Bishop's Church and Residence had been dashed to the ground, when he had good reasons to think all was tending toward its accomplishment. The chairman of a committee on the subject of the Bishop Church in the Convention of 1853 was most zealous and ardent for the design; that chairman is the Presbyter alluded to in the article of the *Episcopal Recorder* as having been held up to public odium. But for the better showing of his opinion, I will quote a part of the committee's report:—

> "There can be no doubt of the hearty approval by this Convention of the plan of the Bishop for a Bishop's church and residence, as presented in the Address, which plan is there set forth so distinctly, and sustained by reasons so cogent, and issues so beautiful, as to relieve the committee from the necessity of either the defence, or expansion, of their own cordial approval and admiration."

This, then, is the opinion of the "Presbyter held up to public odium" at the Convention of 1853. Let us see the issue. The Diocesan went to Chicago in the Winter, for the purpose of making arrangements for the furtherance of the plan; but what does he find? that the very Chairman who was so much in favor of it has turned around, and will give it no countenance. This is the purport of that part of the address which has been so ingeniously construed into "odium." I must say that the gentleman never has brought forward reasons for so doing, except a few futile ones. If the gentleman had any conscientious scruples, they then would be entitled to consideration. He has been kindly assisted by his friends, in a neighboring Diocese, with arguments against this plan. I can not see how the Presbyter could consider, for a moment, that he was held up to odium—there was a mere account of facts, and naught else.

I would now make a few remarks in regard to the "Resolution of the Bishop's residence in his Diocese." The Resolution, on its face, bears naught which is objectionable; nor had the Diocesan the slightest objection to it as it appeared on paper. Moreover, the mover and the majority of the Presbyters took it in its true sense. But, I regret to say, some Presbyters designed it to convey a peremptory meaning, "that the Diocesan must come into the Diocese immediately, or resign," and they did not fail to caucus, and make known their opinions, both at the Convention, and prior to it. They were most assiduous in circulating pamphlets and trying, in every way, to prejudice the minds of the Laity. It was this that called forth remarks from the Diocesan, —not, however, such as are imputed to him. The Diocesan felt most deeply wounded at the many underhand and secret measures which had been taken to embitter his Diocese against him. Was it remarkable that he should feel so? When statements are made, let them be fairly and candidly made. And, in conclusion, I have only to say, that our beloved Diocesan has accomplished much since he has been in office. All his Laity love him, and feel delighted when he comes among them. The article complained of will carry but little weight, as our Diocesan is too well known, both at home and abroad, and God will, no doubt, turn this intended injury into good, which shall redound both to the glory and edification of His Church. B. C.

Illinois, Nov. 22.

OPEN COUNCIL.

*** Under this head we shall admit the contributions of men of different views in the Church, where their opinions are expressed with fairness, and their object is charitable and good—believing with Bishop Watson, that "whosoever is afraid of submitting any question, civil or religious, to the test of free discussion, is more in love with his own opinion than with truth."

Audi Alteram Partem.

"Counsel and conversation is a second education, that improves all the virtues and corrects all the vice of the former, and of nature itself."—Clarendon.

For The Churchman.

"THE KNOW NOTHING ORGANIZATION."

Mr. Editor:—I noticed in a late number of your paper an article in deprecation of the secret order of the Know Nothings, written, no doubt, by a scholar, if not a divine of our Church. It would ill become me to take stand against such an one in any metaphysical debate or theological argument; but as we both *know nothing* of this matter, except by observation and hearsay, I trust I shall not be chargeable with arrogance in asserting my opinions to the contrary of his own. The first statement of the writer against the society is, that it is of "the nature of those popular excitements, which, when they gain full domination over the public mind and heart, give birth to civil convulsions, blood, and crime." This assertion appears plausible, and under other circumstances there might be danger of such excesses, but I think the aim of the Order and the character of its members, will counteract these elements, if they exist. It is well known that very many of our best and wisest citizens (we might be surprised if we knew how many) have joined its ranks; the principles involved in its rules of action are not appreciated by the time-serving multitude, while the secrecy of its movements, and the solemnity of its oaths, will keep out men who cannot be trusted, and who have no influence from lack of moral character. The writer next offers some most excellent remarks upon the limitation of the right of suffrage, which cannot be improved upon by comment; golden opinions to which every true patriot must respond. But he condemns the system as a whole, on account of its most prominent characteristic, political warfare against Roman Catholics as such. This will be the stumbling stone to very many, and the chief argument of those who, without any sympathy for the Romish Church, are yet blind to the effects of her growing power, and who deprecate any hostilities to those of our citizens who profess her faith. But let us look at the condition, social, political, and religious, of the nation in which our lot is cast, and whose real or supposed danger has created this new and powerful organization for its defence. The most important changes going on around us are so gradual in their development, that we only estimate their greatness by comparison with past times; and yet, so bustling is life at present, and so numerous the events transpiring every day and hour, that we are apt to be confused, and fail to heed the warnings which every now and then are sounded in our ears, or acted in our pathway, warnings which point to the safety of our free institutions, yea, even to our very lives.

In the political world, we see men on all sides striving for office as though existence depended on success: some fitted by education to do their country service, others ignorant and brutish, but all more or less tainted with the spirit of avarice or selfish ambition. Alas, the truest patriots in this our day, are the men who sigh for their country's degeneracy beside their quiet hearthstones! Meantime, the race is given up to these greedy leeches of the Nation's wealth and honours; they attain their objects: and how? By *detraction, slander, lies,* and *bribes.* By these means, it is true, they often secure the support of their own countrymen, whose principles are against them, but their chief aim and their greatest help is the *Roman Catholic vote.* To obtain this vote, they not only waste the gold from their own pockets, but by their influence elevate their dupes into places of responsibility and trust, so that in our largest cities and towns, the common but by no means insignificant offices are almost entirely in the hands of ignorant and bigoted foreigners and Romanists. *Ah, I have heard of another country, another government overthrown and levelled with the dust by the inroads of barbarians, whom their own cupidity and ambition had tempted and invited!*

We all know the ridiculous and shameful lengths to which the politician will go to secure this priest-ridden rabble, finding in the most beastly sot "a man and a brother," and extolling the "rich brogue" of the refugee Hibernian as sweeter music than the language his own mother taught him! Nay, in my own limited sphere I have seen many such instances, one of which, as it is the latest, I will give. I have recently seen a man gifted and highly accomplished, placed in the front rank of society by birth and connexion, and entrusted by the State with that most sacred of all responsibilities, the education of youth, yet when unfair dealing had brought its merited disgrace,—striving to regain his footing by the removal of those who had opposed him, and to this end stooping and cringing to the Irish Romanists, in that city the very dregs of the population. He not only acknowledges such men by the friendly and ever affectionate greeting in the public street and by drunken revellings at his own expense, but even intrudes their coarse and disgusting presence into his family circle to the society of his refined and delicate wife, and with his whole household regularly attends the Roman Catholic Church, where the very air is always redolent of poverty and filth, and the worshippers completely enslaved by ignorance and superstition. But though all see and feel to some extent, the mischievous influence possessed by foreigners as *voters*, few, I think, realize the immense weight of power held and exerted by the Romish Church in our land, power increased tenfold by the solid unity of its members, as opposed to the thousand and one divisions of the Protestant communion. And this subject brings me to the chief argument in favor of the Know Nothings. This Order wages "war to the knife" against Roman Catholics—*not* because they profess an erroneous faith—but because they are enslaved to a *politico-religious system; not* because they almost deify the Pope, and find in every Priest a spiritual father, but because *that Pope directs the policy of his churches according to his own aims of ambition and aggrandizement, and these Priests exact and receive a more blind faith and obedience than ever child gave to its natural parent.* The writer I am reviewing acknowledges that this power is exercised, but has no fear that "it will ever become actually dangerous to our Constitution, or work the overthrow of our free institutions," on account of the "immense predominance of Protestantism," and the "important modifications" which Romanism must submit to in order to be tolerated in this country. Now as to Protestanism, so called, its predominance does not seem materially to hinder the *growth* of Romanism, which is of course a great element of its strength. And its modifications, I fear, are imaginary, or at least insufficient of themselves, to check the furtherance of its plans. In every country where the Papacy has had its adherents, its power has been hurtful to the government, prejudicial to intellectual improvement and political liberty; and though our jealousy of our rights and privileges may offer some restraints to so insidious an enemy, these restraints are rendered almost useless by the indulgence shown to it by politicians of all classes. The Roman Catholic vote is not so powerful by its *numbers* as its *direction.* Thrown into either scale of parties so equally balanced as our own, and it decides the day; and no candidate for office *dare* say aught to offend the holders of such a power, if he would secure his election. Now this state of things, which to us seems to belong to politics alone, is not so understood by Romish Priests. The inducements held out to secure the suffrage of ignorant foreigners, are quickly understood by their spiritual director by means of *auricular confession;* his ghostly counsel is remembered by every son of the Church who appears at the poll, and thus while Whigs and Democrats with the numerous off-shoot parties of each, are quarreling over some minor point, the Church of Rome steps in disguised as a crowd of burly Irishmen, and settles the dispute to her own best advantage and interest.

There is another matter of vital importance to all Americans, and in which the Roman Catholics have not appeared to be overawed by the predominance of Protestantism, or the modifications they are expected to embrace. This matter is *Common-School Education.* The use of the Bible in Common Schools has given rise to much discussion, and, in some instances, has threatened us with "civil convulsions, blood, and crime." Various attempts have been made by the Roman Catholics to obtain a separate appropriation of the public fund and the failure of such proposals has made trouble for all parties." In Maine we hear of the disgraceful outrage upon the person of a Popish Priest for this very cause; in New York the elections for educational offices have been barely conducted with safety; and in Detroit there has been still greater tumult. This last-named city is perhaps the best specimen of the influence of the Romish Church, for its members are in better proportion to the Protestants, and the demonstration of ecclesiastical power is more fearlessly shown than in almost any other port of the country. At a recent election great fears were entertained of a general riot, which was prevented, probably, by the vigilance of the authorities and police. But the trouble did not end here. The Roman Catholic Bishop drew up a petition to the Legislature, praying that a share of Public School Fund might be separately bestowed upon the Roman Catholic part of the community, in order that they might sustain their own schools. Fearing that the Legislature might unthinkingly grant such request, the Bishop of the Episcopal Church sent in a similar application, merely to expose and counteract the first. The Legislature did their duty; both requests were denied, and thus an effectual stop was put to an effort which, if successful, would have been a dangerous precedent, leading every sect to demand its own appropriation, and thus bringing ruin upon one of the most glorious of our institutions—our system of Common Schools.

A due consideration of the facts and principles I have briefly touched upon will, I think, convince every man of prophetic thought and true patriotism, that our danger is great, and the necessity of immediate and stringent measures urgent, if we would save ourselves and our country. There are minor evils which, though seemingly insignificant and unorganized, are yet full of meaning. The recent practice of *street preaching* is fraught with evil, and contains no good. It is got up by a set of fanatical sectarians and liberalists, in imitation, probably, of the Apostles and ancients. But it should be remembered that we have now no *Forum,* where discussions can be carried on without rebuke; no *Areopagus,* where disputes may be settled without danger. The streets and parks are common ground, and we have no more right to fulminate anathemas against the Pope in open air, within hearing of crowds of Papists, than we have to penetrate the sanctity of a Roman Catholic home for the same purpose. We hear every little while of a new street preacher, and, as a legitimate consequence, a new *street fight.* Ignorant men, who imagine they have a "call" to this outside pastorate, excite a mob by their vehement assertions, and after a good many bones have been broken, and perhaps a few lives lost by pistol shots; the police and military interfere, and the trouble is *apparently* at an end. But it is idle to suppose that a power like that of the Romish Church, dangerous by reason of its strength, its union, and its deadly hatred to heretics (so-called), should pass these things by in silence and forgiveness. There are many incidents which seem to show that the Roman Catholics among us are only waiting for signal of their leaders to commence a "war to the knife," of a more tangible nature than is embraced in the metaphor of the Know-Nothings. But these incidents partake, as yet, too much of the character of rumour to be adduced in support of assertion or argument. Whether it be our *lives* that are in danger, or our *country,* which should be as dear as those lives, or our *religion,* which should be far dearer, it behooves us to look well to our safety, and to escape the snares which are most certainly lying in wait.

The last argument against the Know-Nothings is, that they are a *Secret Society.* But though the names of their members, and the official proceedings of their meetings are so, still we can judge by their open acts somewhat of the nature of their principles and obligations. There have been several pretended, or real, expositions of their secrets already published, and certainly these contain nothing to which any honest lover of his country could object, as *treasonable* or *sinful.* The society numbers in its ranks men of unblemished reputation and undoubted patriotism; yet these men are constant in their adherence, which would not be the case were its objects questionable or hurtful. We want no more Titus Oates' Popish plots, it is true—the Know-Nothings likewise do not—and to prevent such a conspiracy they have formed themselves into a rival Secret Society. They have seen that open and avowed measures are not the weapons to use against so wary a foe. We have gone on thus far in careless security, while Roman churches, Bishoprics, nunneries, monasteries, and Jesuit colleges, have multiplied around us. We have allowed Priests to control our elections, and their puppets to sit in our offices of trust, till we are, as it were, almost in the arms of that far-famed brazen figure of the Inquisition, whose embrace is a horrible death.

We must look to the Roman Catholic Church, if we would see a *perfect secret organization.* From the Pope of Rome down to the meanest Priest in our midst, there is a complete understanding, a regular system of instructions and reports pervading all grades of ecclesiastical dignity, and penetrating every region, however remote. Nothing but the Union, and, consequent strength, of a Secret Society will be available to carry out the objects which so many of our citizens are now laying to heart; and it is to be hoped that, if no fiat, armed with the power of the law, is sent forth to restrain the might of Jesuitical intrigues and Papal decrees, the prejudice against this new order, on account of the boldness of its principles and the secrecy of its movements, may fade away before the anxiety to protect our freedom, our homes, and our lives. L. E. D'B.

Nov. 17th, 1854.

American Pianos.—The Boston papers give the following statistics of the piano-forte business in that city:—

Not less than *six thousand* pianos are manufactured there annually, and those are sold at prices ranging from two hundred and twenty-five dollars to fifteen hundred dollars each. Of course a vast amount of lumber is used in their construction; there are establishments that constantly keep on hand from two hundred thousand to two hundred and fifty thousand feet of lumber, that it may be thoroughly dried before being used, and thus all possibility of shrinking or warping be avoided. The frame of the piano is commonly made of pine or chestnut; these materials are brought from New Hampshire and other parts of the New England States. The veneering is of rose-wood, and this is imported in logs, and sold at various prices. It is sometimes bought by the pound. The best quality comes from Rio Janeiro. It is now taken directly to Boston, sawed into veneering, which is sold at prices varying from three to twenty-five cents per foot, according to the beauty of the wood. Black walnut is occasionally used, but this material is not so beautiful for veneering, although for carved work it is much in favour. This wood is brought from Western New York. Mahogany was generally used a few years ago, but it is not in favour at present. Cherry wood is commonly used for the legs of pianos. The iron frames are, for the most part, made in East and South Boston; these are often quite ornamental, and always of the best quality and manufacture.

CONVERSION FROM INFIDELITY.

A letter from the celebrated orator and statesman, John Randolph of Roanoke, was published in the Washington *Union* some time since, which contained the following allusions to his own case. He had been an infidel, and had suffered intolerable misery, and been involved in gross darkness, under that state of mind. At length the losing his mother shook his whole nature. He says:

I remember to have seen her die—to have followed her to the grave—to have wondered that the sun continued to rise and set, and the order of nature go on! Ignorant of true religion, but not yet an Atheist, I remember with horror my impious expostulations with God upon this bereavement—"but not yet an Atheist." The existence of Atheism has been denied—but I was an honest one. Hume began and finished me. I read Spinoza and all the tribe. Surely I fell by no ignoble hand. And the very man who gave me "Hume's Essay upon Human Nature" to read, administered "Beattie upon Truth" as the antidote—Venice treacle against arsenic, and the essential oil of bitter almonds—a bread and milk poultice for the bite of the cobra capelle. Had I remained a successful political leader, I might have never been a Christian. But it pleased God that my pride should be mortified; that by death and desertion I should lose my friends; that, except in the veins of a maniac, and he, too, possessed "of a child by a deaf and dumb spirit," there should not run one drop of my father's blood in any living creature beside myself. The death of Tudor finished my humiliation. I had tried all things but the refuge to Christ, and to that, with parental stripes, was I driven. Often did I cry out, with the father of that wretched boy, "Lord, I believe; help thou mine unbelief!" and the gracious mercy of our Lord to this wavering faith, staggering under the force of the hard heart of unbelief, I humbly hoped would, in His good time, be extended to me also. St. Mark vii. 17-29. Throw Revelation aside, and I can drive any man by irresistible induction to Atheism. John Marshall could not resist me. When I say any man, I mean a man capable of logical and consequential reasoning. Deism is the refuge of those that startle at Atheism, and can't believe Revelation; and my —— (may God have forgiven us both) and myself used, with Diderot & Co., to laugh at the deistical bigots who must have milk, not being able to digest meat. All theism is derived from Revelation—that of the laws confessedly. Our own is from the same source; so is the false revelation of Mahomet; and I can't blame the Turks for considering the Franks and Greeks to be idolators. Every other idea of one God that floats in the world is derived from the tradition of the sons of Noah handed down to their posterity. But enough—more than enough. I can scarcely guide my pen. I will add, however, that no lukewarm seeker ever became a real Christian; for "from the days of John the Baptist until now, the kingdom of Heaven suffereth violence, and the violent take it by force"—a text which I read five hundred times before I had the slightest conception of its true application.

◆

Escape of an American Nun.—The Frederickton *Examiner* (Maryland) relates the following occurrence:

Miss Josephine Bunkley, a novice, who had not completed her probation, escaped from the sisterhood at Emmetsburg, about 3 o'clock on the morning of the 10th ultimo. She is the daughter of Joseph Bunkley, Esq., of Norfolk, Va., a Protestant, who took her under his protection through this city, on Wednesday last, on their way home. The circumstances of Miss Bunkley's unlawful detention and escape therefrom, as detailed to several of our citizens by her father, were as follows: Since becoming a novice, she has been doing duty at St. Joseph's Seminary, as a teacher of music, &c., for the last ten months. Some months since, however, she repented of her connection with the sisterhood, expressed a desire to return to her home, and wrote to her father to that effect. That letter was torn up before her eyes, and she was compelled to write in a different strain, *declaring her satisfaction and contentment with* her situation. This last mentioned letter deceived her father, while the deception was confirmed by having all his letters to his daughter returned unopened. Aware, at length, that she was a prisoner, Miss Bunkley determined to escape, and on the morning above named, succeeded in effecting her liberty, by climbing through a sash over a door, and thence into the yard. Her movements were overheard by the watchman, whose vigilance she eluded by concealing herself behind a tree. As soon as the watchman turned away she fled—alone, a stranger, in the night, and dressed in her novice's habit and black cap, this poor terrified girl escaped over the rough country, ten weary miles to the village of Creagerstown—where, on inquiring for the stage house, she was directed to Stevens's Hotel. She immediately made known the circumstances of her case to Mr. Charles Stevens, the landlord, and demanded his protection, which was promptly accorded, and in Miss Grimes, a relative of Mr. Stevens, she found a faithful and gentle confidant and friend. Her next step was to write to her father, who, upon receipt of her letter, came without a moment's delay to her rescue. Miss Bunkley is about 18 years of age, a very accomplished and beautiful young lady, speaking several languages, and a superior musician.

◆

The Review of Life.—I tremble when I look into my life. Truly, when I examine it with care, I find there nothing but *sin* or *unfruitfulness.* The little fruit that I seem to have brought forth is, if not an illusion altogether, yet so imperfect, so trifling, that it cannot please God, that it can only displease Him. And why should I think there is such a difference between actual sinfulness and a want of fruitfulness? The one is as worthy of condemnation as the other; "The tree that bringeth not forth good fruit He shall cut down, and cast into the fire." And, what is the most lamentable of all, I see all this, and yet am not grieved. So dead, so stupid is my soul, that it does not even feel under what a burden of sin it suffers. Or shall I think that some of my sins are but little ones? The least of them is treason against my God and King. The least of them tramples upon His holy will. Again, shall I not tremble when I think of the judgment? What wilt thou answer, thou dry and barren branch, when thou hast to give in thy account, thy account for the whole of the time which has been granted thee? For every moment of thy life thou must make account. Then all will be condemned; what thou hast done and what thou hast not done, what thou hast spoken and what thou hast not spoken, the very thoughts that thou hast cherished, all must be condemned that has not been in accordance with God's will. Alas! alas! sins without number, which thou canst not see now, shall then surely rise up from their hiding place, and testify against thee! Much that thou now thinkest to be good, or at least not evil, will then be clearly seen in its true blackness and baseness. What pain and anguish will then seize upon thee! on one side thy sins will accuse thee, on the other their just punishment will terrify thee. Beneath thee hell will open, above thee the wrath of God will flame out, within thee conscience will kindle her flame, around thee the world will pass away. The righteous shall scarcely be saved; and thou, a sinner, where shalt thou appear!

O Jesu, Jesu, for Thy name's sake have mercy upon me, according to Thy name! O comfortable, dear, and hope-giving name. *Jesus* is *Saviour.* O then, Lord Jesus, be my Jesus, my Saviour. Thou who hast called me into being suffer not Thy work to perish. Thou who hast redeemed me, save me from condemnation. Look upon what is Thine in me, take away what is only from myself. Receive me into the arms of Thy compassion. They are wide enough to embrace even me. Mercy, O Lord, mercy for me, before Thou comest to judgment.—*St. Anselm.*

◆

A New Esculent.—A new tuber, the Chinese Yam, has been introduced in Paris, from China, which the chemists and experimentists say possesses all the requirements of the potato, and may take the place of that plant as a culinary vegetable. Specimens have also been introduced in England, where they thrive well. The French chemist says of the Yam—"It has been domesticated from time immemorial, and is perfectly hardy in Paris. Its root is bulky, rich in nutritive matter, eatable when raw, easily cooked either by boiling or roasting, and then having no other taste than that of flour. It is as mmch a ready-made bread as the potato, and is better than the sweet-potato."

THANKSGIVING DAY IN NEW JERSEY.

Thursday of last week was observed throughout the State of New Jersey as Thanksgiving Day. In Jersey City, where the majority of the population are New Englanders, it was observed in the style common in the New England States. Family re-unions—pleasing features of the day—were by no means forgotten. In Hoboken, however, the day was not so religiously observed as in the other portions of the State, the residents being more attached to their daily labours than to the services of God's sanctuary,—to returning thanks for the many blessings He had vouchsafed to them during the past year. Divine service was held in all the places of worship. At St. Paul's Church, Hoboken, an appropriate and impressive sermon was preached by the rector, of which we subjoin a short sketch. The text was from the 1st Epistle General of St. Peter, 2d chapter, 9th and 10th verses:

"Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light: which in time past were *not a people*, but are now *the people of God*: which had *not* obtained mercy, but now *have* obtained mercy."

The reverend preacher said—It appears in the history of the Epistle, that St. Peter addressed it to the Christians of Asia Minor. That the Christians of Asia Minor were composed of converts from among the Jews and Gentiles. If we mistake not, the words of our text are as applicable to America as they were to Asia Minor. Indeed, there *is* a remarkable *parallel* between our nation and the Oriental Christians. It is common to hear our people say, "We *are* free and independent"; and so we *are*, in a proper sense; but not "free and independent" in the sense of doing as *we please* toward each other, and toward foreign nations, and toward God. It is common to hear our people shout out, "No Church and State," as though each were independent of the other, when, in fact, there *is* an union which no patriot, not even an honest man, can dishonour, with impunity to his character, or safety to his freedom. Our nation is at liberty, many suppose, to banish Christianity from her counsels and dealings, when, in fact, she is as much bound to uphold Christianity, as she is to resist foreign aggression, and maintain the principles set forth in her Declaration of Independence.

* * * Soon the relations subsisting between the mother country and America, by the remoteness of the Colonies, and the unhappy agents chosen to represent the crown, resulted in the memorable Congress held in the city of Philadelphia, in 1776. In this Congress there was but one feeling. The members of it felt that they were suffering a great wrong, and in their effort to renounce their allegiance, and enjoy a government of their own, they felt that they might, with confidence, appeal to the God of justice and mercy. Thomas Jefferson, John Adams, Benjamin Franklin, Roger Sherman, and Philip Livingston, were appointed a committee to express the objects which Congress contemplated, the principles by which it would be governed, and the means to which it would resort, in a "Declaration of Independence." When the committee retired, they agreed that each of their number should draft a declaration, and read it the next day. They met accordingly, and Mr. Jefferson was fixed upon to read first. His gave such satisfaction that none other was read, and the committee agreed, unanimously, to report the Declaration of Mr. Jefferson to Congress as the unanimous Declaration of the Committee. In the Declaration so reported, *there was no recognition of God, nor the part which he takes in the destiny of nations.* The omission is not to be wondered at when we reflect *who* was the author of the Declaration; but to the lasting honour of the Continental Congress, be it said, that permission was given to the committee to retire, and they were directed by the express order of Congress to incorporate in the Declaration of Independence, the position which the laws of God authorize a nation to hold—an appeal to God for the rectitude of their intentions, and a firm reliance on the protection of Almighty God. The direction and specification of these Christian principles, under the circumstances, give them ten-fold more weight and importance than if they had constituted parts of the original document.

On the 11th of September, 1777, Congress deemed the circulation of the Holy Scriptures of so much importance, that a committee was appointed to devise means for publishing an American edition of *thirty thousand* copies. In consequence of the difficulty of importing paper and types, and other hindrances, Congress reluctantly deferred the publication, but did all that lay within its power, and what is lastingly to its credit, ordered the immediate importation, at the cost of Government, of *twenty thousand* copies of the Bible to be distributed among the different States of the Union.

Congress had at various times issued proclamations appointing days of Thanksgiving to God, and Washington even turned the tented field into the Church of God. What is the day which we are now celebrating, but another evidence of the truth of what we maintain? Our individual States are annually called upon by their respective Governors to observe a day of Thanksgiving to Almighty God for the fruits of the earth and other blessings of His merciful Providence. It is a gratifying fact, in the history of our country, thus far, that the individual sovereignties, of which our confederation is composed, have so faithfully appointed an annual Thanksgiving, and that the people have received the appointment with so much unanimity and devotion.

The reverend preacher dwelt upon his subject in a forcible manner, making a close application of it to the object of the occasion.

APPRECIATION OF THE LITURGY.

The current number of the *Church Review*—and an excellent number it is—contains the following forcible remarks on this subject:—

The American people are fast learning the worth of a Liturgy; and some among the sects are beginning to appreciate in this respect the genius of the nation. A report just handed us of the General Synod of the Reformed Dutch Church in session at Hudson, shows that the matter of a Liturgy for regular use is having a very prominent place in their deliberations. It is found that many of the brethren have not "the gift of prayer," and that in consequence the people are the sufferers from their necessity, and "thereby the Church is not edified." Particular attention, too, it seems, is being paid to a form for special services, such as private baptisms, marriages, funerals, &c. On these occasions there are generally miscellaneous gatherings, and it has been found that *extempore* productions cannot so well meet the general necessity as some form of sound words which the united wisdom of the Synod may prepare. A similar movement is on foot in the German Reform Communion of this country, and a Liturgy has already been prepared and recommended. These are cheering indications, favorable signs of the times; and we hope the day is not distant when these respectable bodies of Christians will make still farther advances toward Catholic customs, till John Calvin's earnest desire shall be realized, and they shall seek those appointments of Episcopacy which, in his own language, "were instituted by the authority, and defined by the ordinance of God."

A Liturgy has been proved also more essentially Democratic, inasmuch as it is intended for all, without distinction of persons. It is, in fact, the only preservative against the Procrustean torture of adapting the form to the capacity of the individual. The American people never lose sight of their character as the sovereigns; but the sectarian preachers often, in their attempts to suit the service to the occasion, run unwittingly into strange mistakes. We remember a prayer made by a distinguished divine in one of our Northern cities, a few years since, on occasion of a public calamity, when several lives were sacrificed to the carelessness or something else of the "powers that be." Those "powers," anxious to show their sympathy at least for the sufferers, determined upon a funeral at the public expense—a movement the more commendable, as all of those thus lost, were labourers whose untimely end would involve dependent families in untold suffering. The divine in question was well aware of their social position, and in his prayer thanked God "that all of those so suddenly taken away were men of such humble station that their loss would not be severely felt in such a community." The attending friends, not thinking this exactly a suitable subject for thanksgiving, had, of course, few thanks to bestow upon the preacher, and still fewer commendations on his prayer.

Our General Government is so well aware of the liability to this sort of mistakes, and of the more Democratic as well as Christian and orderly character of the Episcopal office for burial, that either by express direction, or implied wish, it is commonly used on such occasion in both our Army and Naval service.

Beautifully has Mr. Cox described this noble feature of the Church:

"Our Mother, the Church, hath never a child
  To honour before the rest;
But She singeth the same for mighty Kings
  And the veriest babe on the breast;
And the Bishop goes down to his narrow bed
  As the ploughman's child is laid,
And alike She blesseth the dark-browed serf,
  And the chief in his robe arrayed."

It is utterly impossible, where the officiating minister is unrestrained in sentiment, as well as language, that he should not partake of the prejudices of his congregation. We never yet have known the temptation to personal allusion to the deceased resisted, or a chance for individual laudation suffered to go by unimproved. Wealth and station are never unnoticed in the burial, however disregarded they may be in the grave; and it is very certain that among the sects "the dark-browed serf, and the chief in his robe arrayed," are never laid down in their narrow beds alike.

The Church can know nothing of such distinctions; for her whole system is opposed to any recognition of the titles of earth. Her words are never altered to suit the condition of any mortal man. She takes the beggar's and the noble's child in the same arms, and with the same form receives them both to an equal station in the Family of Christ. She signs them with the same holy emblem, and is sworn to give them both the same nurturing care; with the same words of invitation. She welcomes both alike to the same Holy Table; and has no language for either princes or peasants, noble or mean, masters or servants, but these, "have mercy upon us, miserable sinners." And when the time arrives for both to be laid down in the house appointed for all living, though the trappings of wealth may distinguish the lordly dust from that of the beggar, the Church receives the one no better than the other, and with no court phrases for the velvet pall, and mock pretension for the deal coffin. She lays them both with the same committal in the ground, "earth to earth, ashes to ashes, dust to dust," till they shall both stand before Him Who is no "respecter of persons." What can be better adapted than such a policy to Republican simplicity? and what better suited to the genius of a people whose boast is that their Constitution is based on the principle that "all men are created free and equal?"

ADVENT APPEAL FOR DOMESTIC MISSIONS.

The following circular has been addressed by the Domestic Committee of the Board of Missions:—

To the Bishops, Clergy, and Laity of the Protestant Episcopal Church in the United States:

The trumpet tones of the Advent call are once more sounding in our ears. "Repent ye, for the Kingdom of Heaven is at hand"—"Prepare ye the way of the Lord: make His paths straight." As the servants of the Church, in order to this end, the Domestic Committee again would ask your interest and aid. The past year has been a good year for our Domestic Missions. We have rejoiced in its increased receipts, as the best proof of cordial confidence and renewed interest and zeal. But our vast and ever-growing field has its ever-growing wants and claims. The past year is then no guide for this. Our motto must be, "Ever onward!"—further and higher in our field and our alms, and deeper in your sympathies and hearts. We have the mighty West to plead in our behalf; the distant spreading coast of the Pacific, sending from afar its imploring voice; the "Chinese in California," in crowds of idolatrous and benighted heathen, gathering on our shores, mingling with our people, thrown on our hands, and claiming our sympathies and prayers; the weary band of our laborious and faithful Missionaries needing larger aid and a more full support, and the whole "field white unto the harvest," calling for sympathy and interest, for prayers and labourers, and the cordial efforts and free-will offerings of Christian zeal and love.

Our Fathers in God, we ask you to plead for us, and to speed on our cause.

Brethren of the Clergy, we invoke your interest and aid. Will you do the cause the favour to read this appeal to your people, and let them have an *early* opportunity to give, if possible, during the season of Advent.

Christian friends and brethren of the Laity, we would bespeak and entreat your lively interest. We do not, cannot doubt, your willingness to give. We ask your aid; your alms; your sympathy; your prayers.

We hope that EVERY PARISH will this year do something. We have had the last year more than *one hundred new parishes contributing.* How many will this year remember us? *Will not all?* Brethren, "The time is short;"—"The work is great;"—"There remaineth yet very much land to be possessed;"—"The end of all things is at hand." Let every one of us, in the Master's Spirit, take up the Master's Words: "I must work the works of Him that sent me while it is day; the night cometh when no man can work."

PIOUS PROVERBS AND REFECTIONS.

COLLECTED FOR THE CHURCHMAN BY C. F. H.

XV.

The cross of Christ is the key of paradise; the weak man's staff; the convert's convoy; the upright man's perfection; the soul and body's health; the prevention of all evil, and the procurer of all good.—*Damascen.*

Envy is the hatred of another's felicity: in respect of superiors, because they are not equal to them; in respect of inferiors, lest they should be equal to them. Through envy proceeded the fall of the world, and the death of Christ.—*S. August.*

Never indulge in what appears to be a little sin; it hardens the heart, and leads to greater.

When the mouth prayeth, man heareth; when the heart, God heareth. Every good prayer knocketh at heaven for a blessing; but an importunate prayer pierceth it, though as hard as brass, and makes way for itself into the ears of the Almighty. And as it ascends lightly up, carried with the wings of faith, so it comes ever laden down again upon our heads. In my prayers my thoughts shall not be guided by my words, but my words shall follow them.—*Bishop Hall.*

Repentance is not like the Summer-fruits, fit to be taken a little, and in their own time; it is like bread, the provision and support of life, the entertainment of every day; but it is the bread of affliction to some, and the bread of carefulness to all; and he that preaches this with the greatest severity, it may be, takes the liberty of an enemy, but he gives the counsel and assistance of a friend.—*Jeremy Taylor.*

The charity which longs to publish itself, ceases to be charity.—*Hutton.*

FOR THE YOUNG.

Rules for Children.—1. Never attempt to do anything that is not right. Just so sure as you do, you will get into trouble. Sin always brings sorrow sooner or later. If you even suspect that anything is wicked, do it not, until you are sure that your suspicions are groundless.

2. When you do attempt anything that is right, go through with it. Be not easily discouraged. Form habits of perseverance. Yield not to sloth, and sleep, and fickleness. To resist all these will not be easy; but you will feel that you have done right when you get through.

3. Do not waste your money. Perhaps you have very little. Then take the more care of it. And beside helping to spread the gospel, buy some good books and read them well. A good book is one of the best things in the world. If you cannot buy as many as you need, borrow from others; and return them safe and sound. Never let a book lie where it may be injured.

4. Ask questions about things you do not understand. Ask those who know. But ask modestly and seriously. And listen to the answer, and think well of it. A man who knows nothing can give you no light on any subject. But almost any one can tell you something that you do not know. Dr. Franklin said he often gained important information from a blacksmith shoeing his horse. Live and learn.

5. Beware of bad books and bad papers. There are many such. They are of no good use, but do great harm. Ask some one who knows, to tell you of some of the best books. Never buy a book simply because it is cheap. Some books are dear if they do not cost a cent. If you read them, they waste your time, destroy your soul.

6. If you have not time to read in the day, read by night, and if lamps or candles are scarce, get pine knots or hickory bark, and read by torch-light. Let nothing hinder you from reading. A good book is worth reading more than once. The second reading will do you more good than the first.

7. Keep out of bad company. "The companion of fools shall be destroyed." If others waste their time in folly and sin, avoid them. They may be smart, but they will do you no good, and they may do you much harm. Bad company is the ruin of many, even of those who are older than you. Keep away from idlers, swearers, liars, and Sabbath breakers, keep away. Even "one sinner destroyeth much good." Keep away; "touch not the unclean thing."—*Golden Rule.*

A Youthful Criminal.—A very affecting criminal case came up for judgment at the late assizes in this city, which we desire to notice in a special manner, as a solemn warning to the young. It was the case of a lad named John Breslau, about fifteen years old, we believe, found guilty of being an accomplice in an assault upon Henry F. Smith, a coloured man, with intent to kill. The unhappy boy does not appear to have participated in the act with any serious thought as to the heinousness of the great crime with which he was connecting himself; but seems to have been drawn into the murderous assault impulsively by the elder ruffians, in whose company it was his misfortune to be at the time. These latter, having unfortunately been admitted to bail during the sitting of the court, made their escape, leaving the miserable boy whom they had led into sin to meet the sentence of the law. The scene in court is thus described in a report which we take from the *Globe*:

"The Judge addressing the prisoner, said: The sentence of the court, if pronounced against you, would be that of death. I have no alternative—it does not rest with me. I regret exceedingly to be called upon to say a single word to you. (The young prisoner was very much affected, and cried excessively.) Your poor mother and sister came to me last evening. I told them I had alternative. (Here the Judge could not refrain from tears, and the court and the audience were deeply moved.) You got yourself into bad company. This is the consequence of keeping bad company. What surprises me very much, is that in a serious charge like this the principal should have been admitted to bail while this court was sitting. The principal one concerned in this charge is not forthcoming to answer for himself. You, to a certain extent, are implicated and made answerable by the law. For what he did, you are the only one brought to answer. When you connect yourself with those who are desperadoes and bad characters, all have to partake of the same guilt, in the eye of the law. It does not rest with me. I am extremely sorry for your case, and I represented to your aged mother and sister all that could be done. The commutation of the sentence, or what may be done with you, rests entirely in the hands of the Executive Government. It does not rest with the court. We cannot alter it. The only power that can alter it is the Executive Government. To that Government you must apply. Therefore, we abstain from passing sentence, and simply, on the present occasion, record judgment of death.

"The prisoner cried bitterly as he left the dock."

The appeal for mercy to the Executive which, we understand, is to be made immediately by the boy's friends, will, we make no doubt, receive a favourable response. The young criminal, apparently, feels deeply his guilty and perilous position; and for one of his years the being placed in such a position, is in itself a severe punishment. We trust that if his life, as we hope, be spared, this bitter experience of the fruits of sin will, under God, permanently reclaim him from evil companions and evil ways. To every such afflicting case of youthful iniquity, we would earnestly direct the attention of those who would exclude the Bible from our schools, and deem it the perfection of education to form the young into clever men of the world, indifferent as to whether they be or be not servants of God, and candidates for a blessed immortality.—*The Church* (Toronto, Canada).

Power of Kind Words.—Some little readers may ask, What are we to do when our companions provoke or injure us? Let me tell you about an old coloured woman, who was walking along the streets of New York on an errand, with her tobacco-pipe in her mouth, quietly smoking. A jovial sailor came along, and when opposite good old Phillis, he crowded her off the pavement, and with his hand knocked her pipe out of her mouth. He then stopped to hear her fret and complain at his trick. But what was his astonishment when she meekly picked up the pieces of her broken pipe, and giving him a look of mingled sorrow, kindness, and pity, said: "God forgive you, my son, as I do." It touched a tender chord in the sailor's heart, and brought tears to his eyes, and giving her a handful of money, he exclaimed, "God bless you, kind mother! I'll never do it again."—*The Child's Paper.*

NEW PUBLICATIONS.

Kansas and Nebraska are described in their history, geographical and physical characteristics, from the reports of the several American expeditions, and other sources, in a volume of practical information for emigrants, and others, by Edward E. Hale. It contains late information in reference to the plans of settlement of these new territories. (Phillips, Sampson & Co.)

The Polar Regions, or a Search after Sir John Franklin's Expedition, by Lieut. Sherard Osborn, the commander of the steam vessel *Pioneer*, is a reprint of the late English books on this prolific text, and, like all of its class, with a strange interest of the region. Lieut. Osborn accompanied the Royal Expedition of 1850. (Barnes & Co.)

Of recent text-books for schools and colleges, we have received Mrs. Willard's *Astronography, or Astronomical Geography*, from Merriam, Moore & Co., Troy, which offers some novelties in the method of explanation, challenging the attention of teachers, and others; the excellent *Pictorial History of the United States, for Schools and Families*, by B. J. Lossing, the author of the "Field Book of the Revolution," a volume which condenses a vast body of information in an intelligent spirit, with the great advantage of the speaking illustration, in thumbnail portraits and bits of scenery, in exhibition of all prominent persons and places. The story is brought down to the present administration. Beyond its claims as a school-book this is no unwelcome tender, or "finder," as the astronomers use their spy-glass alongside of the great telescope, to the study of the larger works of American history. It is published by F. J. Huntington. *The Orator's Touchstone*, by Hugh McQueen, published by the Harpers, offers itself as a comprehensive system of instruction for the improvement of the voice, which invites a perusal from a sufficiently large number of interested persons in this nation of orators. It is an ingenious book. To this list we may add, as a work worthy of examination for its original treatment, a treatise on *The Meaning of Words: analyzed into Words and Unverbal Things, and unverbal things classified into intellections, sensations, and emotions*, by A. B. Johnson, the author of a "Treatise on Banking," and some other works. (Published by the Appletons.)

The *Illustrated Natural History*, by the Rev. J. G. Wood, is the reprint of an English volume of the Harpers, the author dating his preface from Merton College, Oxford. There are four hundred and fifty wood-cuts after Harvey's designs. The classification is systematic, and the particular descriptions briefly and clearly stated. It is an excellent volume for the young; and, like the best books for that class, may be looked into by "children of a larger growth."

Dr. Wayland, of Brown University, has published, for the purposes of a college text-book, the substance of the lectures for several years delivered to his classes on *The Elements of Intellectual Philosophy.* In this he has illustrated, in an interesting manner, with peculiar distinctions and anecdote, the most important topics of the science. The well-known demonstrative style of President Wayland is admirably adapted to direct teaching of this class; while his powers of mind in this department are as generally recognized. (Phillips, Sampson & Co.)

In this connection we may also mention a treatise on *Empirical Psychology; or the Human Mind as given in Consciousness*, by Dr. Hickok, of Union college.

Religion a Resource Against Despondency.

What is the cause of the despondency which frequently oppresses the competitors for the emoluments and honors of the world, and which, in the intervals between their favorite amusements, sometimes clouds the hilarity of the votaries of pleasure? Why are those who live without God in the world, when disappointed in their prospects, and assailed by sickness or other sore visitations of Providence, often overwhelmed with melancholy, and led to the very borders of despair? Why do we see the votaries of the world, ever eager, ever toiling and pursuing, and never obtaining the object of their toil and pursuit, or experiencing real tranquility and happiness? They are ignorant of the only true and satisfying good: destitute of that divine faith which is the only support of the soul. They have sought for that happiness in the creature, which is to be found only in the Creator; and placed that confidence in the world, which is due to God alone. Therefore, "distress and anguish come upon them;" and they are left "to eat of the fruit of their own way, and to be filled with their own devices." The soul was not designed to be satisfied with the sordid and perishing gratifications of the world. God hath endowed this immortal spirit with the power of knowing, of loving, and of serving him. He implanted in it that desire after happiness which can never be satisfied until its desires and affections centre in His service. "Who will show us any good? Lord, lift thou up the light of thy countenance upon us!" He alone can put that satisfying "joy and gladness in our hearts," to which the men of the world are strangers, when their "corn, and their wine, and their oil most abound." Here is the unfailing resource which religion offers against despondency. Reclaiming us from the pursuit of unsatisfying pleasures, changing our affections from the world to God; reconciling us to Him, and exciting our ardent wishes and exertions to "be perfect, as He is perfect;" religion fills that void in the soul which all created enjoyments leave, and fixing our desires upon the infinite source of perfection and bliss, satisfies us from the fulness of God. Transformed into new creatures, and made partakers of the divine image, we are made also partakers of a divine peace. Every desire is gratified, and every hope completed, in the fruition of the love and favour of God. "Lord, what wait I for?" exclaims the soul that enjoys the divine comforts: "my hope is in thee." In meditating on thy law, in adoring thy perfections, in exercising on thee the holy fervors of faith, of love, of hope, and of trust, I find my soul filled with unutterable joy. "With Thee is the fountain of life." The sense of Thy mercy enlivens and supports me. "The law of Thy mouth is dearer to me than thousands of gold and silver." "In the multitude of thoughts that are within me, thy comforts refresh my soul."

HEBDOMADARY.

Sunday, December 3.—*First Sunday in Advent.*—We have now commenced a new Christian year. It is the peculiar computation of the Church to begin her year, and to revive the annual course of her services, at this time of *Advent*—a word taken from the Latin compound verb *Advenire*, to *come to.* The season is designed to prepare us for celebrating with becoming faith, seriousness, and devotion, the Advent of Christ in the flesh. In the Collect, which is to be used every day during Advent, we call to mind this "great humility" of our Blessed Lord, and how different will be His second coming—praying that then through Him we may "rise to the life immortal."

Wednesday, Dec. 6.—*St. Nicholas, Bishop.*—St. Nicholas, Bishop of Myra, the capital of Lycia, in Asia Minor, was born at Patara, about three miles distant from the capital. He early devoted himself to God, and having been appointed Abbot of the monastery of the Holy Zion, there he lived in seclusion until he was chosen to fill the vacant see of Myra. He died in the year 342, and was buried in his cathedral. St. Nicholas has ever been considered the patron of children, the reason of which is thus given in the *Book of Festivals*:—"It is said that his fader hyght Epiphanius, and his moder Joanna, when he was born, made him Christian, and called him Nycolas, that is a manne's name; but he keepeth the name of a child, for he chose to keepe vertues, mekeness, and simpleness, and without malice. Thus he lyved all his lyfe in vertues with his childe's name. And therefore children do him honour before all other Saints." Hence arose the ancient custom, among the children of collegiate churches and schools, of celebrating his feast with many curious ceremonies—among others, that of choosing one of the choristers to preside over them with the name and dignity of a bishop; and in the cathedral of Salisbury there is at this day the monument of a boy-bishop, representing the effigy of a boy episcopally arrayed, and in the act of giving the blessing.

Friday, Dec. 8.—*Conception of the B. V. M.*—A festival of the Unreformed Church in commemoration of the Blessed Virgin having been conceived and born immaculate—that is without original sin. Leo Allatius carries the origin of this festival back to the eighth century, others to later than the 12th. But the opinion it involves has been opposed by some of the most distinguished divines of the Church of Rome. Before the reformation, the day was observed in England with great devotion.

EXCERPTA.

Children.—It is quite a mistake to suppose that children love the parents less who maintain a proper authority over them. On the contrary, they respect them more. It is a cruel and unnatural selfishness that indulges children in a foolish and hurtful way. Parents are guides and counsellors to their children. As a guide in a foreign land, they undertake to pilot them safely through the shoals and quick-sands of inexperience. If the guide allows his followers all the liberty they please; if, because they dislike the constraint of the narrow path of safety, he allows them to stray into holes and precipices that destroy them, to slake their thirst in brooks that poison them, to loiter in woods full of wild beasts or deadly herbs, can he be called a sure guide? And is it not the same with our children? They are as yet only in the preface, or as it were in the first chapters of the book of life. We have nearly finished it, or are far advanced. We must open the pages for these younger minds. If children see that their parents act from principle, that they do not find fault without reason, that they do not punish because personal offence is taken, but because the thing in itself is wrong; if they see that while they are resolutely, but affectionately, refused what is not good for them, there is a willingness to oblige them in all innocent matters, they will soon appreciate such conduct. If no attention is paid to rational wishes, if no allowance is made for youthful spirits, if they are dealt with in a hard and unsympathizing manner, the proud spirit will rebel, and the meek spirit be broken. Our stooping to amuse them, our condescending to make ourselves one in their plays and pleasures at suitable times, will lead them to know that it is not because we will not, but because we cannot, attend to them, that at other times we refuse to do so. A pert or improper way of speaking ought never to be allowed. Clever children are very apt to be pert, and if too much admired for it, and laughed at, become eccentric and disagreeable. It is often very difficult to check our own amusement, but their future welfare should be regarded more than our present entertainment. It should never be forgotten that they are tender plants committed to our fostering care; that every thoughtless word or careless neglect may destroy a germ of immortality, "that foolishness is bound up in the heart of a child," and that we must ever, like watchful husbandmen, be on our guard against it. It is indeed little that we can do in our own strength, but if we are conscientious performers of our part, if we earnestly commend them in faith and prayer to the fostering care of their Father in heaven, to the tender love of Him, the angel of whose presence goes before them, and who carries these lambs in His bosom,—we may then go on our way rejoicing, for "He will never leave nor forsake those who trust in Him."
—*Life of the Rev. Robert Anderson.*

The hand of God in the desert.—Bayard Taylor, in his "Journey to Central Africa," thus speaks of the natural beauties of the great Nubian Desert:—"I soon fell into a regular daily routine of travel, which, during all my later experiences of the desert, never became monotonous. I rose at dawn every morning, bathed my eyes with a handful of the precious water, and drank a cup of coffee. After the tent had been struck, and the camels laden, I walked a head for two hours, often so far in advance that I lost sight and hearing of the caravan. I found an unspeakable fascination in the sublime solitude of the desert. I often beheld the sun rise, when, within the wide ring of the horizon, there was no other living creature to be seen. He came up like a god, in awful glory, and it would have been a natural act had I cast myself upon the sand and worshipped him. The sudden change in the colouring of the landscape, on his appearance—the lighting up of the dull sand into a a warm, golden hue, and the tintings of purple and violet on the distant porphyry hills—was a morning miracle, which I never beheld without awe. The richness of this colouring made the desert beautiful; it was too brilliant for desolation. The scenery, so far from depressing, inspired and exhilarated me. I never felt the sensation of physical health and strength in such perfection, and was ready to shout from morning till night, from the overflow of happy spirits. The air is an elixir of life, as sweet, and pure, and refreshing as that which the first man breathed, on the morning of creation. You inhale the unadulterated elements of the atmosphere, for there are no exhalations from moist earth, vegetable matter, or the smokes and steams which arise from the abodes of men, to stain its purity. This air, even more than its silence and solitude, is the secret of one's attachment to the desert. It is a beautiful illustration of the compensating care of that Providence which leaves none of the waste places of the earth without some atoning glory. Where all the pleasant aspects of nature are wanting—where there is no green thing, no fount for the thirsty lip, scarcely the shadow of a rock to shield the wanderer in the blazing noon—God has breathed upon the wilderness his sweetest and tenderest breath, giving clearness to the eye, strength to the frame, and the most joyous exhilaration to the spirits."

THE CHURCHMAN.

NEW YORK, DECEMBER 2, 1854.

☞All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the EDITOR of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

NOTES OF THE WEEK.

— Our Domestic Missions have a close interest; and they are calculated to produce so direct an influence upon our own social weal, that it is good policy no less than piety to encourage and support them. And certainly their operations are such as to deserve the most cordial and liberal support. But as well as our own countrymen in our own country, there are foreigners—there are heathen; and it would indeed be a shame that any such should find shelter in this Christian land, and not be brought under its Christianizing influences. The Chinese in California have an urgent claim upon us in this respect; and it is to be hoped that the meeting to be held in Brooklyn, with special reference to their case—an announcement of which will be found under the usual head—will be numerously attended, and its objects liberally promoted.

— The philanthropic spirit of our citizens was remarkably exemplified on the occasion, a few days since, of opening the new building of the Refuge for Juvenile Delinquents at Randall's Island. The weather was most inauspicious—wet, raw, dull, everything that could discourage one from a journey to such a spot;—and yet, in spite of it, did there assemble a large crowd of visitors, including even a goodly throng of ladies, to witness the interesting ceremony, and sympathize with the praiseworthy object. The value of this object cannot well be overrated. It is—morally and socially, at least, if not also religiously—to rescue fallen youth, "as brands from the burning." As Governor Seymour, in his admirable address, truly remarked:—"The chief value of this institution consists in this—not that it constrains, but that it educates—not that it strikes the vindictive blow, but evolves and cultivates the better sentiment and feelings of our nature. A comparison," he went on to observe, "between this asylum and its influence upon those confided to its care, with the ordinary prisons of our land and their wretched inmates, will teach us to feel the beauty and the truth of the sentiment of the philosopher, when he said that the unwritten laws of religious nurture, of moral culture, and of virtuous education, will ever be found a sure dependence, and will constitute the very bonds and ligaments of the State, when the enactments of the legislator shall be found vain and inefficient." Here, however, the worthy Governor was treading upon dangerous ground. It is too vague a thing by far to rely upon, this "unwritten law of religious nurture, or moral culture, or virtuous education." The only influence to be depended upon for any such purpose, is that of Christianity in its authoritative and definite form,—not as a matter of sentiment, or of fancy, or even of opinion, but as a definite, a distinctive, a divine thing. And here, we apprehend, it is that such institutions fail. They do provide a sort of religious teaching—or, rather several kinds of religious teaching—one very often, it is to be feared, opposed to the other. But this can never be relied upon. How can it be expected that a house thus built upon the sand can ever support itself, when the floods come, and the winds blow, and beat upon it?

One thing that was stated in the course of the proceedings we must take the liberty to correct. The Hon. Hugh Maxwell declared, that "in the prisons of England, not only honest debtors, but criminals steeped in the deepest guilt, occupy the same places of confinement;" and that "hunger, filth, destitution, showed an awful condition of humanity in every prison of every county in the kingdom." This statement, we do not hesitate to say, is false from beginning to end. One's wonder is only equalled by one's indignation, to find any respectable educated lawyer, as we understand Mr. Maxwell to be, betraying so much ignorance of the English prison system; or, presuming to speak so confidently of what he probably knows nothing. The prisons of England, whether as places of detention or of reform, are the very opposite of what he described them; and they have this marked and important advantage, that their religious operations are of a special, intelligible, and discriminative character, being those of the Church, whose doctrine and discipline are sound, certain, and reliable.

— The *Tribune* proclaims to the world that it has received "a card" from the "Actuary" of a certain scheme of speculating philanthropy, "in answer to an attack of *The Churchman*, or rather a sneering remark, 'that it is not stated *what kind of religion* is to be taught there.' The answer," it is added, "is too long to publish, but the amount of it is, that the managers do not know of but *one* kind of religion." And then the sagacious *Tribune* goes on to say, that "if the Editor of *The Churchman* does not know what constitutes religion in this world, it is not worth our while to tell him." And here we quite agree with our considerate monitor. It certainly *is not* worth his while to tell us, not even what we may not know;—nor would it be worth our while to hear it, if it were; and for this very sufficient reason, that we really don't think our friend of the *Tribune* knows very clearly what constitutes it himself. At least, we see nothing in his own case to evince it. Can anybody tell us—for we would rather have it on impartial testimony—*what kind of religion* is to be gathered from our contemporary's columns? Is it polytheism or polygamyism, anthropologism or communism, or what other kind of *ism?* Verily it would be difficult to say which of these *Greeleyisms* it would be told us "constitutes religion in this world,"—but as we have not much sympathy with any of them, and should scruple to accept either one or the other, he is quite safe in saying, "it is not worth our while to tell him." So thank you, Mr. Tribune, for nothing: unless it be for opening our eyes a little wider to the true character of the "*Christian* Home for Female Servants out of place;"—for we have not forgotten the old adage about "birds of a feather." If the *Christianity* of the *Tribune* can provide a *safe* "home for *female* servants,"—all we can say is that wonders never cease.

— The last accounts we have to hand of the European war are not satisfactory. There have been victories gained by the Allies before Sebastopol, but they are so dearly won that, though brilliant as military achievements, and as exploits of valour, they were hurrying on the Allies to certain destruction,—unless they immediately, or, at any rate, very soon, did one of two things—captured the stronghold of the enemy they were besieging, and drove him quite away; or obtained large reinforcements to enable them to stand their ground. As a question of humanity, the details of the operations are of the most harrowing description. Men can talk with complacency about armies and armaments in their organization and equipment—they can hear with calmness of marches and countermarches. But it is when the work of destruction in reality takes place—when the belligerents have in earnest "cried havoc, and let slip the dogs of war"—that one's flesh begins to creep, and one feels its monstrousness and its madness. O! that the time were indeed come, when the nations of the earth would beat their spears into ploughshares, and their swords into pruning-hooks, and not learn war any more!

THANKSGIVING DAY.

"The still small voice of gratitude."

Yes—this it is that must speak in all our Thanksgivings; for without it they will be worthless, and worse than worthless—a mockery and a delusion. It is the remark of Seneca—"Epicurus says 'gratitude is a virtue that has commonly profit annexed to it.' And where is the virtue, say I," he adds, "that has not? But still the virtue is to be valued for itself, and not for the profit that attends it." And most undoubtedly this is true. Gratitude is a virtue that has an inherent value, and it must be estimated accordingly, or it is not worth estimating at all. But in this very value there is profit. Every virtue has its own reward; and with gratitude, as with all the rest, there is "profit annexed to it."

But gratitude to GOD! *Is there not* a profit annexed to this above all other virtues? Assuredly there is the highest possible profit—GOD's love and favour. It is not a matter of requital here. There is no "good turn" to be done at the prompting of gratitude in this case, as where it is excited by the beneficence of a fellow creature. To man we *may* reciprocate, under grateful emotion, the feeling of kindness by some favour or service. But not to GOD. To Him—

> "We can no other answer make, but Thanks,
> And Thanks, and ever Thanks."

Our thanks—our gratitude and praise—are ever due to GOD. As His mercies are renewed to us day by day, so are our thanks day by day demanded. And the General Thanksgiving of our Church to the Father of all Mercies—"We, Thine unworthy servants, do give Thee most humble and hearty thanks for all Thy goodness and loving kindness to us and to all men"—is designed not for occasional, not only for weekly, but for daily use. "*Day by day* we magnify Thee, and we worship Thy name ever world without end." Or as the Royal Psalmist still more emphatically exclaims—"I will magnify Thee, O GOD, my King, and I will praise Thy name for ever and ever. *Every day* will I give thanks unto Thee, and praise Thy name for ever and ever." Praise or thanksgiving is one of the most essential parts of GOD's worship, by which not only all the Christian world, but the Jews and Gentiles also paid their homage to the Giver of all good. And when we consider how many blessings we daily receive from the Divine Majesty, and that He expects nothing else from us in return for them all, save the easy tribute of love and gratitude,—which surely no one can want either the leisure or the ability to perform—no excuse can be made for the neglect of such a duty. To gratitude thus displayed, there is undoubtedly a *profit annexed*. It is a duty that is both agreeable in the performance, and profitable in the event—engaging, as it does, our Great Benefactor to continue His mercies already vouchsafed; while it inclines Him to give, and us to receive more. In the daily services of the Church, ample provision is made for the performance of this duty in the psalms and hymns, no less than in the General Thanksgiving already alluded to.

But, as well as this ordinary duty of Thanksgiving, there are special occasions of its more particular and marked performance. In the words of the Proclamation of the Governor of this State for its Thanksgiving Day this week, "an acknowledgment of our dependence upon GOD, and of our obligations to Him, is at all times the duty of a Christian people; but when the Almighty has again crowned the year with His goodness, and we are enjoying the gathered fruits of His bounty, it is eminently fitting that we should offer the sacrifice of praise and thanksgiving." That the year *has*, indeed, been crowned with His goodness, and that we *are* enjoying the gathered fruits of His bounty, can be gainsayed by no one, whatever may be his thanklessness, his ingratitude, or his indifference; and the occasion has on other accounts the strongest claims on our grateful regard; for we enjoy blessings which the opposite continent of Europe, at present, does not—the blessings of peace. The constant prayer of the Church, "Give peace in our time, O LORD," is with us most graciously answered. Long may it be so! But then we must show that we deserve it. Let it not be with us as it was "in the provocation" of old, that GOD should declare, "Forty years long was I grieved with this generation, and said, It is a people that err in their hearts, for they have not known my ways." It cannot, indeed, be said by us that we have not known His ways. They are made known to us all plainly and emphatically; and most unhappy will be our lot, if, knowing them, we refuse to respect their obligations. Profitable, therefore, will these thanksgivings be, if they lead us not only in grateful adoration and praise to His footstool at the time, but in dutiful devotion to His service and obedience for the future. "I cannot but take notice," says a pious essayist, "of the wonderful love of God to mankind, who, in order to encourage obedience to His laws, has annexed a present as well as future reward to a good life; and has so interwoven our duty and happiness together, that while we are discharging our obligations to the one, we are, at the same time, making the best provision for the other."

Our Thanksgiving Day is this year the Festival of one whose case has in it much to stimulate our gratitude—especially under the recollection of GOD's "inestimable love in the redemption of the world." St. Andrew was the first that brought others to Him—so the Church, for his greater honour, commemorates him first in her anniversary course of holy days, and places his festival at the beginning of Advent, as the most proper to bring the tidings of our Saviour's coming. There is presented, therefore, the celebration of a double holy-day, and a double inducement to duty and devotion. The manifestation of our thankfulness is the discharge of our obligation: let the imitation of his example be another, who "readily obeyed the call of Christ, and followed Him without delay." For we are all called by His Holy Word. May we, therefore, show our gratitude, and exemplify our thanksgiving, by giving up ourselves cheerfully, as St. Andrew did, to faith, obedience, and love; and thereby secure the continuance of that Divine favour, without which our condition, whether as a nation or as individuals, will be hopeless, indeed,—as hopeless it must be, if of us it can ever with truth be said—

> "Though through her round of holy thought
> The Church our annual steps has brought,
> Yet we no holy fire have caught!"*

---

* Keble.

THE CHURCH AND DISSENT.

We had occasion, a fortnight ago, to make some remarks on Dissenters and Sects, which were called forth by certain exceedingly heterodox and latitudinarian declarations of a "Protestant Church" contemporary, who has given vent to a replication of a very puerile complexion. He has thrown the "Sects" overboard—not a word more does he hazard upon that subject. In this he exercises that wise discretion which is always the better part of valour; and if he had done the same with the "Dissenters," he would, as we think we shall show, have saved an exposure of himself which cannot be creditable to any one professing to be a Churchman and a Clergyman.

A Dissenter, he persists in contending, can only exist where there is an *Established* Church to dissent from! The idea is almost too childish, too ridiculous, to reason about; but as there is involved in it a vulgar error which misleads, and therefore is mischievous, we must needs bestow a few words upon it. He is obliged to call his meaning of Dissent, an *historical* one—though even there he is utterly in error, in the sense in which he applies it. The Church of England, it is true—and it is that, we suppose, which imparts an *historical* character to the word—did regard all who refused to conform to her as *Dissenters;* and the Church of England is an *Established* Church. But it was not because it is a State Establishment which they separated from that they were called Dissenters, but because it is a veritable branch of the Church Catholic planted in that realm. And when Dr. JOHNSON, whom our contemporary quotes, defined *Dissenter* to be "one who, for whatever cause, refuses the communion of the English Church," he cited the English Church, not because it was established, but because it was, emphatically, *the* Church there. We will quote, in elucidation of this, another lexicographical authority of high repute among us, BRANDE, who makes this very striking note—"Roman Catholics are generally referred to as a distinct class; and the term *Dissenter* is applied to *Protestants only.*" BRANDE, like JOHNSON—and as even WEBSTER does—is referring to England; and why is the term applied to Protestants only? Why, but that the Romanists *are* within the pale of the Catholic Church, which the sects are not. This truth is remarkably confirmed by the case of Scotland. There the Establishment is Presbyterian; and the term Dissenter is never applied there to those who do not conform to the *Established* religion—simply because they do not dissent from what is, properly speaking, *the Church*, but only from a sect like themselves, though, from a political accident, it happens to be established. There is, however, a branch of the Anglo-Catholic Church in that country, though it is *not* established; and, in relation to it, the Presbyterians, though their communion *is* established, are considered and spoken of as Dissenters, as completely as they are in England.

It is Dr. HOOK, in his Church Dictionary, who defines Dissenters—"those who, relying on their private judgment, have left the pale of the Church." *What* Church? Not of necessity an *Established* Church; for that is a mere accident, not an attribute of the Church. "The pale of *the Church*"—that One Catholic and Apostolic Church, a true branch of which is planted in this land also—though not here *established* by any State authority.

How absurd, then, for a *Church* journal to put forth such stuff as the following: "The point we urge is this, that if dissent be taken in its general signification, as simple difference of opinion, either side in respect to the other may properly be regarded as *dissenting*—while if a special meaning be attached to the term, as indicating dissent from authority, the only special meaning thus sanctioned by usage relates to dissent from a Church established by law." Now one who can write in this loose and preposterous way can surely be no Churchman. What! *Schism* "a simple difference of opinion!" Did St. PAUL regard it in any such light, when he declared "that there should be no schism in the body," and enjoined upon his Christian brethren to "mark those who cause divisions, and avoid them?" Doubtless it is "dissent from *authority*"—but it is from the authority of the Church, not of the State—the Church, as that Society which was instituted by our Blessed Lord, and completed by His Apostles, acting under the guidance of the Holy Spirit, to be the depository of Divine truth, and the channel of Divine Grace.

It is not true, as pretended by our contemporary, that the sects are all so many Churches—distinct, independent, and irresponsible, and that our Church regards them as such. No single, accidental, and probably inadvertent phrase in the Preface to the Prayer Book, can warrant any conclusion so utterly irreconcilable with her whole teaching—and with her whole principle of action, as anathematizing heresy and schism, and insisting upon creeds as embodying truths vital to salvation. Take her XIX. Article—"The visible Church of Christ is a congregation of faithful men, in which the pure Word of GOD is preached, *and the Sacraments be duly administered according to* CHRIST'S *ordinance, in all those things that are of necessity requisite to the same.*" Now in which of the sects is that the case? Is it not an essential doctrine of the Church, that the Sacraments can only be "duly administered, according to CHRIST'S ordinance," by those who are Episcopally ordained to the Priesthood? Is not her Ordination Service, both in letter and spirit, most conclusive on this point? How, then, can the Church ever consider those bodies Churches, which set at naught all such essential requisites of a Church? The notion is not less pernicious than it is preposterous; and they are the enemies of the Church, as a Divine Institution and Holy Organization, who sanction any such heretical and schismatical theory.

No—there is "*One Lord, One Faith, One Baptism,*" and only *one*. And when St. PAUL exhorts the Ephesians to "keep the unity of the Spirit in the bond of peace," he adds—"for there is one Body (that is, one Church) and one Spirit." Well and truly has one of the Fathers of the Church declared, "There is nothing which a Christian ought so much to fear as to be separated from the Body of CHRIST. For if he is separated from the Body of CHRIST, he is not a member of His; and if he is not CHRIST'S member, he is not animated by His Spirit. And if any man love not the Spirit of Christ, he is none of His."* Such is the doctrine of our Church—and it is that of Holy Scripture. This is the principle which CHRIST has laid down—this the rule He has ordained in His Church.

> "This is thy pastoral course, O Lord,
> Till we be sav'd, and Thou ador'd."

---

*St. Augustin in Joan, Tract xxvii, 6.

MR. BANCROFT AND THE SOCINIANS.

Unfortunate Mr. BANCROFT! He has quarrelled, it appears, with his old friends, and has missed his aim in gaining new ones. We speak of the honorable gentleman as to his religious idiosyncracies. He has changed sides, we find. Hitherto he had been a Socinian. But at the Jubilee of the Historical Society last week, he came out, it seems, on an opposite side. The Socinians are, therefore, most indignant. "Nobody was prepared, we suppose," says their leading organ of the press, "to find Mr. BANCROFT using the Semi-Centennial of the New York Historical Society, to proclaim his own theological position; to set himself right before a Trinitarian community, and clear his skirts of all Unitarian associations. On a proper occasion," it adds, "we might have rejoiced in his public recantation of the faith in which he was born and educated, which his honored father preached, and for the Ministry of which he was himself prepared. It would have disembarassed him and his Unitarian friends, and exonerated the faith which he now indirectly exposes to sneers, from the responsibility of his general opinions." But we rather think that on any occasion, proper or improper, such a recantation would have been most unpalatable to those against whom it told,—and especially when we find them angrily adding: "We have no words to express our scorn for the unmanliness, we were going to say the treachery, which could seize an occasion like the present, to trade in the plaudits of an Orthodox public, and trample on the sensibilities of a helpless Unitarian minority." This is very uncalled-for, very unjustifiable invective, we must confess. If Mr. BANCROFT had any amends to make to a Christian community, for having held a false creed, surely he had a perfect right to choose his own opportunity for doing it. If he was anxious to "clear his skirts of all Unitarian associations"—as what man with the light of Christian truth dawning upon his mind would not?—surely he was at liberty to take the first public occasion of doing so. Socinians to prate about *their* "faith," and to accuse any one of "exposing it to sneers!" Why, there is *no "faith,"* in any religious sense—it is a *want of faith*—it is a negation of the very corner stone of the Christian Dispensation. They are distinguished for *disbelieving*, not for *believing*. "Faith," says the Apostle, "is the substance of things hoped for—the evidence of things not seen." But they cannot *hope* for what they *deny;* and it is because they will not accept as evidence that which is unseen, as respects the Holy Trinity, that they have embraced their fatal heresy. They repudiate the Catholic Faith—that faith once for all delivered to the Saints. They refuse to "worship one God in Trinity, and Trinity in Unity." And if Mr. BANCROFT has ascertained the hollowness of their semi-infidelity, and renounced it, so far from there being any "unmanliness" or "treachery" in what he has done, there is both bravery and honesty in it. Surely the mawkish "sensibilities of a helpless Unitarian minority" are not to be set in the scale against the vindication of truth and justice? Do not *they* "trample on sensibilities" every day—on the sensibilities of humble, believing Christians, whose highest hopes are centered in the truth which they deride? The very press which thus so whiningly and so unreasonably complains only exists by trampling on our Christian sensibilities—the sensibilities of the whole Church Catholic, on points which, from the times of the Holy Apostles themselves until now, have always been held and taught as fundamental Christian verities—as essential articles of the Christian Faith.

Mr. BANCROFT may have fallen from one error into another. In escaping the Socinian rocks of Scylla, he may have been hurled into the Pantheistic whirlpool of Charybdis. At any rate, as we showed last week, he is still groping about in the mist of a vain philosophy—still idly attempting to resolve by the *intellect*, that which must first be received into the *heart;* and to prefer his own proud understanding to the Revelation of God Himself. This pride of intellect is an inveterate foe to the free and full reception of the humbling truths of the Gospel; and, almost more than any other, it is difficult to be overcome. The saying of CLARENDON will apply to this, as to every other example of it—that "without the sovereign influence of GOD's extraordinary and immediate grace, men do very rarely put off their pride, till they who are about them put on their winding-sheet." And this grace is not only not sought, but too often resisted, by the merely intellectual man. Still, Pantheism is not a more fatal heresy than Socinianism. The former, it is true, ignores the law according to which the ever-blessed Trinity exists; but then the Socinian, though less philosophically perhaps, denies it altogether. The philosophical axiom is, that

> "Nature is but a name for an effect,
> Whose cause is GOD."

But the Socinian notion of the Deity, as a Triune GOD, is as essentially at fault, as respects the great object of Christianity, the Redemption of mankind.

It was "the most painful" of the Socinian objections, they tell us, to the philosophy of Mr. BANCROFT's oration, that there was in it a "latent irreligiousness." There was, it is further objected, a "Pantheistic spirit in his philosophy—a Hegelian or Spinozan temper, not concealed by the skilful drapery of Evangelical terms in which it was arrayed." We ourselves, it will be remembered, made a similar objection. But with what gross inconsistency, what shameless audacity, does not such an animadversion come from such a quarter! Can anything be more irreligious, under an assumption of Christianity, than that spurious system which involves a repudiation of the Saviour in His Divinity—the denial of His own declaration of unity and equality with the FATHER in His Godhead? Why, what is this but a slightly modified infidelity? And if to be even half an infidel is not "irreligiousness," we know not what can be. No Hegelian or Spinozan temper could be worse than that, however it may be "concealed by the skilful drapery of"—Unitarianism! "Hegelian or Spinozan temper," forsooth! Why, is not the Socinian temper one of unbelief also—one of free-thinking—one of denial! May we not say, in the words of Horace—

> —"Mutato nomine, de te
> Fabula narratur!"

The one is, at any rate, as much as the other, that very Eclecticism which implies that the individual thinker places himself above all other teachers and all other doctrines, and looks down on them proudly and contemptuously as a judge or a critic. The Socinian does this, as respects all those who, in accordance with the ever deeply cherished faith of the Church Catholic, believe in the doctrine of the Holy Trinity; and if Mr. BANCROFT does a similar thing, as respects the Socinians, what right, in the name of justice, have they to find fault? Each may have an independent standard of belief—or rather guage of unbelief; and in either case, if not taken from any other teacher, or body of teachers, it must come from the individual himself—from his own notions and feelings. So that, in principle, it is very much one and the same thing. Both cull out what they like—reject what they dislike—assent to tha which seems right in their own eyes—deny all that they cannot, or will not understand. Their own minds are, in both cases, their only rule—they refer every thing to the judgment of the individual thinker. And if the Socinian claims and exercises this right in one direction, why may not Mr. BANCROFT in another?

How different with a Churchman! He exercises his judgment, while he exerts his faith, in submission to that authority which CHRIST Himself conferred; and in submitting to the Church, he stands before all other systems of ethics as an eclectic—only with safety and wisdom. This is the eclecticism of the Christian Fathers. They chose to follow the divine teaching of the Holy Apostles, whose disciples many of them were. Their decree, in the words of ORIGEN himself, was this: "That the preaching of the doctrines of the Church, transmitted by the order of succession from the Apostles, and continuing unaltered to this time in the Church, be maintained inviolate; that such only be deemed truth, which in no respect is discordant with ecclesiastical and apostolical tradition." The high ground of revelation, as imparted to the Church, and as resting on those truths of the Gospel of which the Church is the witness and keeper—this ground it is from which Christians can look down on all human systems, all mere instances of man's device, as spurious and mischievous; and, detecting such as those of the Socinian and the Rationalist, must of necessity denounce them as fatal heresies. It cannot be otherwise. There is a "*mystery* of the faith," as ST. PAUL declared to TIMOTHY, and Christians must "hold it in a pure conscience." He that, in the pride of his intellect, and under the promptings of his conceit, will not humble himself to do this—whatever may be his denomination—cuts himself off from that Christian Society to which CHRIST made his parting promise: "Lo, I am with you alway, even unto the end of the world."

THOUGHTS ON CURRENT EVENTS.

We have just received our English papers by the *Canada*. We find their columns crowded with war-like intelligence from the Crimea; but, perhaps for that very reason, there is a great paucity of accounts of events of the class which usually occupy our attention. We are glad to see that the affair of Mr. Soule, to which we adverted last week, has been happily settled, and that the disastrous consequences of that ill-advised appointment are, for the present at least, postponed. In the meantime, it seems to be settled everywhere, except in the State of New York, proverbial for the complication of its political combinations, the anti-foreigner party is prevailing. This fact connects itself naturally with the adventures of Mr. Soule; the type and representative of the *de facto* naturalized citizen. We say *de facto*, because although these men are, in the low sense of mere conformity to law, naturalized *de jure*, yet they cannot be said to be *de jure* citizens in the highest sense, because their naturalization is really in fraud of the law. It seems an appropriate time to bestow a little attention on the subject of naturalization, which is one of the most important topics connected with the welfare of the country, and one of which the importance is beginning to be acknowledged.

It is one of our natural habits to boast of our country's being the asylum of the oppressed all over the world, and to attribute our naturalization laws to its desire of inviting them to this desirable refuge. We do not much believe in sentimental politics. We do not believe in the truth and reality of the sentiments professed to be felt. Moreover, we think sentiment, even when real, is a dangerous guide. Our experience is that the practice of politicians is to profess generous sentiments, and follow their dictates just so far as may be conducive to the interests of their respective nations, or of themselves, according to the amount of truth in their respective professions of patriotism. The truth is that, at the time of the adoption of the Constitution of the United States, the great want of the country was hands to do the work, and the highest bid was to be made to induce them to come among us. Hence the idea of naturalization.

We have the highest respect for the Constitution of the United States, and for its framers. We look upon it as the greatest effort of the human intellect. For these reasons we hold that improved constitutions, like the thousand and one French Republics, are the easiest things in the world to make, and the most worthless when made. They are constructed on a certain theory of human nature, which may or may not be true. It is almost certain to combine in various proportions truth and falsehood. But the constitutions are adapted to it, such as it may be, without reference to the practical wants engendered by the actual state of things. It is this which gives to constitutions developed by time and circumstances, the advantage which, as a general rule, they possess over ordinary written constitutions. The peculiarity of the Constitution of the United States is that its framers have done that which the framers of no other written constitution have been able to do. They have seized on the exact state of the social and political development of the people for whom they were legislating, and adapted their scheme precisely to the true state of things.

It is remarkable that the two questions which at this day most threaten the welfare of the country, and which are the only two questions by which it has ever been seriously threatened, arise out of circumstances not foreseen at the framing of the Constitution; in fact, out of unexpected developments.

One of these is the extension of slavery into territories which were no part of the original territory of the United States. For slavery within the ancient limits sufficient provision was made, and it is not probable that that provision would ever have been disturbed, but for the importance which the subject acquired in connexion with the balance of political power in the territories subsequently acquired. But the extension of the United States beyond the limits attained by the treaty of 1783, was not expected in 1789. It and all its consequences are, to say the least, extra constitutional.

The other of these two questions relates to the naturalized citizens. It derives its importance from the altered condition of things in Europe, which furnishes inducements, and the improvements in locomotion which furnish facilities, to people to come to this country. They have come in crowds, which could never have been anticipated by those who, like the framers of the Constitution, did not anticipate the changes to which we have adverted.

It is to the last of these difficulties that we propose to direct the attention of our readers. For the purposes of the United States, the getting of hands to do the work which it is desirable should be done, there is no necessity that foreigners should be admitted to the government of the country. Neither in fact is it necessary for the legitimate objects of the foreigners themselves.

Imperfect in original

These we suppose to be,—shelter from the political or religious persecutions to which they may have been subjected in their own country, and the facility of getting on in a country in which wages are high and land cheap. The necessity of making citizens out of foreigners, and thereby giving them a voice in the government of the country, is not to us apparent. The practice of naturalization rests on two ideas. One is the greater inducement which is thus held out to immigration. This has not now much force, for the inducements are abundantly sufficient without that offer. We in fact doubt whether it has much effect, and even whether the greater part of the immigrants know of it when they make up their minds to leave home, or would care for it if they did. The other idea is the ultra-democratic notion that a share in the government is an absolute or natural right of every member of any community. The true doctrine seems to be that the possession of a share in the government is a trust which no man is at liberty to use for his own individual benefit, but only for that of the community. As a trust, it is only to be committed to those who are fit to exercise it. The laws of most of the States, whether wisely or not is not for us to determine, seem to assure that all native Americans are fit to exercise the trust. But the theory of the naturalization laws, as respects foreigners, is certainly different. They require three conditions,—residence for five years, morality, and attachment to the principles of the Constitution. They require, moreover, the abjuration of all foreign allegiance, and an oath to support the government of the United States.

The intention of the law is that no man shall be naturalized until he has been Americanized; that is, until he has adopted American ideas and Americon interests as the elements of the reasonings which are to govern his conduct. He is made a part of the government of the country, on the faith of a pledge, or obligation, to do the trust for the benefit of the country. The evils under which we are now labouring are the consequences of many violations of this pledge. It is violated in two ways, or perhaps in three. The more ordinary mode is that of setting up the naturalized citizens as a power in the nation distinct from the nation itself. The Foreign vote, as it is called, is recognized as an element in our elections. This could not be, if the naturalized citizens were thoroughly Americanized, so as to be regarded, and to regard themselves, as American citizens, and nothing more. We find that the more intelligent foreigners, who have long resided in the country, are so regarded, and so regard themselves. No evils arise from this class. But when men pass through the form of naturalization, and still continue to regard themselves as Irishmen or Germans, an Irish or a German faction is introduced into our country, and an Irish or a German element into our elections, which cannot be without its effect on the strict pursuit of American interests. The foreigner, whose vote is directed by a regard to the political interests of the class of naturalized citizens to which he belongs, or by those of the class of naturalized citizens in general, is violating the trust which was bestowed on him to be used with reference to the interests of the whole community.

Another mode in which the pledge of adopting American feelings and American interests is violated, is so nearly akin to that of which we have just spoken, that we are in doubt whether it is not in substance the same. It is when the voice in the government, which the naturalized citizen has acquired, is used for the purpose of advancing the interests of the Church or sect to which he may belong. These two things constitute great evils connected with the practice of naturalization. But the greatest evils are connected with the other modes of violating the obligation of being an American in feeling, which our readers may call the second or third, as they may prefer. It is to it that the greatest part of the evils connected with the others owe their virulence. The naturalization laws require an abjuration of all foreign allegiance, especially that of the sovereign whose subject the candidate has been. This abjuration is designed to discharge from the mind of the candidate all connection with interests not American. But men take it without the slightest idea of giving up their connection with the cliques and conspiracies to which they have belonged, and which are organized for the purpose of overthrowing existing governments. They heartily abjure their allegiance to the governments which they hate, but not to the governments by which they hope to supply their places after they have been overthrown by their intrigues. They even deign to use their new character of citizens of the United States for the purpose of those intrigues, and to influence the votes of other naturalized citizens in the same direction. It is to this class of men that we owe the existence of that dangerous party, who are always endeavouring to plunge the United States into quarrels, not for the maintenance of American interests, but for the propagation of democratical principles in foreign countries.

In all the cases the difficulty is the same. Men are naturalized without being Americanized. The remedy is the same. It is the intervention of a larger period of residency before a man is admitted to naturalization. If there were no candidates for naturalization but those who desire a residence among us for commercial, or other business purposes, the five years probation would be long enough. But it is not long enough to imbue with American feelings, and a regard for American interests, the crowds of ignorant men who have come here to work with their hands. The prejudices and ideas of such men are very deeply seated, and hard to change. We do not doubt that they are democratic enough, but they are not American. They are democratic with an Irish or German cast. They are not fit for American citizens until their democracy has been Americanized.

Nor is it long enough for the class of demagogues who are seeking to revolutionize their native countries, and desire to be American citizens as a means of involving the country in wars, either by their votes and clamors at home, or after the manner of Koszta, by demanding its protection abroad. For these purposes five years probation are not long enough. In fact the delay is not wanted for the purpose of probation merely, but for that of Americanization. The principle is that of the advice of the Psalmist to the bride, in the forty-fifth Psalm: "Forgot also thine own people, and thy father's house." Experience has shown that five years are not enough for this. The first want of the nation in connection with this matter is a longer term of residence before naturalization.

H. D. E.

Baltimore, November 27th, 1854.

The Bishop of Montreal.—In addition to assisting at the Consecration of the Provisional Bishop of this diocese, the Lord Bishop of Montreal, accompanied by Archdeacon Lowe, on Friday inspected the Theological Seminary, and addressed the Students in affecting terms. On Saturday his lordship accompanied the Provisional Bishop to the Consecration of St. Michael's Church, Bloomingdale. On Sunday he preached to overflowing congregations; at Grace Church in the morning, and at St. Paul's in the evening. He also visited the Church for the Deaf Mutes, and delivered an address to them, which was interpreted by the Rev. Mr. Gallaudet. The Bishop during his visit was the guest of the Rev. Dr. Haight.

For The Churchman.

"THE SACRAMENT OF RESPONSIBILITY."

Has the Church a positive teaching concerning the invariable connection between the outward sign and the spiritual grace of Baptism in the case of infants, and of repenting and believing adults? This, if I am not mistaken, is the question now before our Sabbath School Union and Church Book Society, according to the report of the proceedings of the Executive Committee just laid before the Church. Does the Church affirm that in every such case as above the inward grace invariably accompanies the outward sign? I do not write to revive this long-vexed question. Judging from the peaceful tone of your paper, I suppose that you would avoid any such discussion. I propose only to give a few reasons why it seems to an observer of the Society that their action on the tract, whose title is the heading of this communication, will be justly regarded as a decision of theirs in this question.

It is evident that the nature of the grace of Baptism may be defined more clearly than the Church has chosen to do it. Whether such definitions be true or false, a Society in the position of our Sabbath School Union and Church Book Society might not, perhaps ought not, to affirm anything concerning them.

As, again, indiscreet phrases, phrases liable to misinterpretation, may be used. The Union now acknowledges that such have been found in some of the books issued by it (p. 12, Statement and Appeal). This committee say, p. 13, that "they would propose the omission of all those expressions which declare that no change is generally necessary other than is effected in Baptism."

But a careful reading of the tract in question convinces me that it is hardly possible that objection could have been made to it on either of the above grounds, admitting that the Church teaches the doctrine with which this communication begins. The words of the tract are carefully guarded from mis-interpretation; it does not attempt to define the nature of the change effected in Baptism; it clearly distinguishes this change from conversion, which latter it declares necessary to salvation; it only asserts a spiritual change, or new birth, of which Baptism is not only the sign, but God's appointed means of conveying to every infant, and believing and penitent adult.

If this be so, the objection then to the tract must surely be the assertion, that the Society should not teach this doctrine. The question is not, does the Church *tolerate* certain modes of teaching in her ministry—viz., what is called Tractarian, or Evangelical; but, does she positively affirm the above doctrine in her Services and authoritative teachings?

If the Society allow that she does not, your correspondent has nothing further to say. If the Society believe that she does, I see not how it can neglect to teach it. If it be part of our Church's doctrine, it is evidently a very important part. If it be a part, it must be implied in that article of the Creed, "I acknowledge one Baptism for the remission of sins." Men do not debate, as this question has been debated, altogether about words, unless the words are the symbols of very important truths.

And this is a very manifest oversight on the part of those who say that the question is merely speculative; that the practical working of the Church will be the same whatever be the doctrine on this point: "Let the children be taught," they say, "as both sides agree that they are proper subjects of Baptism; that Baptism is the sign to each and every one of them of spiritual regeneration. Let them be trained accordingly, as spiritually regenerate; duly and constantly put in mind that being children of the light, they must walk in the spirit; that being in grace, they must grow in grace." But here is the practical difficulty: that these latter things will not, cannot be taught where the doctrine of "The Sacrament of Responsibility" is not held. The whole tone and character of the teaching is different, based on different principles, and different motives are appealed to.

And this, I think, has been, in effect, acknowledged by those who, professing to hold the doctrine of Baptismal regeneration, advocated the expunging it from the teachings of one of the most important Societies in the Church—viz., that the *tone* of some of the books of the Society, and not isolated expressions, make a fundamental objection to them in the minds of some of the clergy.

But if the doctrine in question is the teaching of the Church, can it be in accordance even with the very name and object of the Society to refrain from teaching it? Granting that even a majority of the members of the Church do not hold it—and concerning this I express no opinion—can a "Sabbath School Union and Church Book Society," even for so good an object as uniting all members of the Church, consistently leave out from its teaching a fundamental doctrine of the Church? There are many, believe me, who think not.

But for the reasons above given, I must think that an affirmative, one way or the other, will be made by the Society. Mr. Editor, am I right? And if so, must we not look for the issue anxiously, and with prayer for the Divine guidance? The Bishops are called upon for their individual judgments concerning the tract. It is possible that the *mode* of statements may be deemed objectionable, it is not *probable*. The Society's teachings, when *thus supported*, and while there is no authoritative explanation of our formularies on the point in question proceeding from the Church herself, will be one of the nearest approaches to an authorized interpretation that we are likely to have. Or, at least, it will be, unquestionably, a most important indication of what is to be the living teaching, and active working of the Church under her present formularies. The course of the Sabbath School Union will be watched with anxiety by many more, perhaps, than the active movers in the Society's present course are aware of. May the God of peace and truth guide them aright!

E.

New York, Nov. 13, 1854.

CHURCH OF THE HOLY MARTYRS.

To the Editor of The Churchman:

Sir,—As a statement made in your last Saturday's paper by one of your correspondents, that the Church of the Holy Martyrs was organized by the Rev. John Grigg, *who for want of support was obliged to let it fall*, was an inaccuracy tending to imply a want of ability on the part of that gentleman, which ought to have been attributed to a cause well known to his successor, I feel it to be my duty to state the facts of the case, and, in so doing, all the facts of the case relative to the whole mission, of which the Holy Martyrs' mission was a part. Because I have been impressed that the Church at large misunderstood my then position, and I therefore feel desirous of embracing this opportunity of explaining the relations I assumed, and of reminding the writer of the report you have published, if he knew not the real circumstances, the true reasons of my discontinuance of the H. M. Mission. It was late in the year 1845 that, grieving at the destitute state of the city missionary field, I offered my services as a general missionary in the city of New York, for the purpose of exploring and ascertaining what could be done to remedy the deficiency, and as there was no city mission society, nor acting diocesan to aid the undertaking, I got up a subscription which was aided both by the clergy and laity, to support me in the arduous undertaking. I made a thorough exploration of the entire 14th Ward, distributing Bibles, Prayer-books, and tracts, and to collect together the unlocated families and individuals, for Sunday worship. It became my duty to organize the Church of the Crucifixion, which met twice every Lord's day, in the Lyceum, Broadway; and, for nearly a year, the services were well attended. Many were baptized, confirmed, and became partakers of the Lord's Supper; and I truly took great courage from the success which the Shepherd of His Church was apparently bestowing upon my humble undertaking. I then publicly announced in both *The Churchman* and *Protestant Churchman* the nature of my plan, which was to establish a series of free churches in whatever parts of the city they were deemed to be wanted, have rooms engaged, clergymen selected to take the congregations as fast as they became established; and at the time I was to derive my support from the subscription-book which I had circulated. I accordingly nominated my friend, the Rev. Dr. Shroeder, as my successor to my vestry, and he was elected, and went to work successfully; but for reasons known only to himself and his vestry, some few years after, the Church of the Crucifixion was allowed to expire, much to my mortification and regret, though I cannot pretend to censure what I cannot satisfactorily explain. Next, to carry out my general plan of Free Church Extension, I made a thorough exploration of the Eastern section of the city, between St. Mark's and St. Stephen's Churches; and, after organizing the Church of the Holy Martyrs, from gentlemen found in that district, the Military Hall, near Spring-street, was hired for Divine services, and from December to the following May, 1846, they were held there every Sunday, but, early in the Spring it was perceived that the congregations began to fall away, and it was concluded by the vestry that, as the cause of the difficulty was the noisy bar-room that was under the Hall, that the services should be suspended, and another place procured, if possible, to carry on the worship of the Church.

While negotiations were pending for the procural of another hall, the Rev. Mr. Millett, with the best of intentions, unaware of what I was doing, hired the Military Hall, and announced in the papers that he would perform divine service thereafter as the rector of the Church of the Holy Martyrs. I sent for him and informed him of the true state of things and the preparations we were making, which of course surprised him. But as I perceived at once, from his gentlemanly and christian apology to me, that his motives and conduct were conscientious and well intended, it occurred to me on the spot that here was now a successor that Providence had kindly sent me to carry forward the work which I had before intended, which he had nobly though mistakenly commenced; and to sum up the matter, I agreed to surrender to him the entire right he was desirous of, and I announced the next week in *The Churchman* my resignation of the charge, and that my friends and parishioners would aid him in his benevolent enterprise.

I was heartily glad of what I had done, for although I might have succeeded better in another hall and place, yet the fact that the Rev. Mr. Millett brought with him numerous friends from the parish he had occupied, was an earnest to me of the success he has since met with; and I say again I thank God he put it into the mind of my young friend to embark so vigorously in the matter. It was my intention to embark in another city mission enterprise, but having to collect all my salary myself, and receiving nothing from the vestries of my churches worthy of naming, and becoming discouraged by the difficulty of obtaining resources without the aid of efficient ecclesiastical help, I yielded to the advice of my friends, and not long after accepted the chaplaincy of the Sailors' Snug Harbor, S. I.

I must apologize for this lengthy but succinct narrative of facts which might occupy columns of your paper, and I trust I have satisfied you that the Church of the Holy Martyrs did not really fall by want of support under me; and that I was prevented from carrying out, as a general missionary, my expansive views of missionary duty, having the entire work to myself, there being no acting Bishop and Society to aid my humble attempts, and the Church at large being too lukewarm and indifferent, as it has ever been since, to favour the efforts of any individual who would labour faithfully, though feebly and imperfectly, as I had done, in the advancement of a cause which deserved the countenance and support of every member of Christ's visible Church.

I am yours most faithfully,

John Grigg.

For The Churchman.

SISTERHOOD OF THE HOLY COMMUNION.

Mr. Editor:—In the article in your last paper on "Sisterhoods of Mercy," you are pleased to make an allusion to that named above, which, while it deserves the grateful acknowledgments of those concerned, requires also, for the truth's sake, some correction. The ladies of that institution are thankful for every word of true Christian sympathy and encouragement, but they cannot be content to have an amount of good attributed to them which their present number scarcely allows them to think of—numbers as yet so small that they almost shrink from being presented to the public as an institution. They have sought to proceed with as much privacy as has been compatible with the carrying on of their work and the seeking of an increase of their numbers. Any appearances to the contrary, in what has been said of them in the Church papers, have been without any previous cognizance on their part. You speak of their bringing "an amount of Christian influence to bear upon the masses of human wretchedness far beyond any thing which, within so comparatively a limited sphere of action, was ever accomplished on this continent;"—of course you cannot be aware that there are but four resident Sisters and two or three associates. To those who know this fact—and to the ladies themselves the language quoted seems like irony. While they are fully sensible of the excellent intention which dictated it, they are anxious to have the erroneous impression which it conveys at once done away.

They say in a communication, in which I have begged of them to speak for themselves:—

> No—a few grains of the mighty mountain of misery in our midst, we do, with thankful hearts, feel it given us, day by day, to remove, but to influence the masses, we must wait until it shall please God—as, we trust, one day it may—to give each parish its band of unfettered Christian women, ready, without reserve or qualification, to follow their Lord "whithersoever He goeth."
>
> But, in the meanwhile, it *is* true that as we advance in our experience, we feel increasingly the power of such associations to accomplish this great end. It *is* true that we find our individual ability for works of charity increased ten-fold by combination; and it *is* true that, with the regulated division of time, with the alternations of labour and of prayer, and with the concentration of the mind upon the objects to which we have given ourselves, there comes a satisfaction, and a peace to the heart, which only those who have tried it know. Surely there are many, who, if they understood the matter aright, would be ready to make this trial for themselves; and it is to this thought we are glad of any opportunity of giving utterance.
>
> We are not, indeed, without the encouragement of one here and there eager to join us as soon as their way shall be made clear; but we are slower in growth than the number of devout female communicants in every congregation might lead us to expect. Perhaps if those who wish us well would ground their appeals rather upon the advantages of the life itself, than upon anything which we in particular may seem to be accomplishing, their words would tell with greater effect upon those for whom they are designed. Anything like exaggeration or laudation so characteristic of our times—and, alas! so often a spot on the works of charity of our day—may well deter those from coming forward who would be among the best candidates; but it would be doing the cause of Protestant Sisterhoods in general, and our institution in particular, a real service to plead for such associations, not only with reference to the multiplication of individual powers of usefulness which they afford, but by the personal gain that a life so ordered offers, by its freedom from the thraldom of those conventionalities of society which, at the least, are a *hindrance* in "redeeming the time;" and by the inward rest and growing nearness to our Lord, which are the natural fruits of a heart given undividedly to His service.
>
> May God deign to dispose one and another of the many earnest-minded women of our city to cast away the hood-winks of prejudice and the yoke of evil custom, and "come over and help us!" There is delightful work, enough and to spare, awaiting their hands, and there are longing and loving hearts ready to welcome them to it.

A *Dispensary*, open daily, where the physician is to be found at a stated hour; an *Infirmary* of ten beds; a *Day-School*, in which some sixty children are taught, and for the most part clothed; *visiting the sick and poor* of the neighbourhood—give the few employed more than enough to do.

W. A. M.

[We cannot but think that these estimable Sisters—or their over-anxious defender, in their behalf—betray too much sensitiveness under our warm but sincere commendations. But to think of "*irony*" for a moment on such a subject! God forbid that we should ever be guilty of anything so outrageous! We spoke of the amount of good they were doing "*within so comparatively limited a sphere of action*,"—these were our words. Nor can we, after reflection, see that there was any exaggeration, however modestly and humbly *they themselves* may estimate their labours of love. May Heaven bless and prosper them, is our earnest prayer.—Ed. Churchman.]

CLERICAL CHANGES.

Bishop Polk, of Louisiana, having removed to New Orleans, requests all letters and papers for him, to be directed hereafter to that City.

The Rev. Joshua Sweet, having removed from Fond-du-Lac, Wisconsin, and assumed the Rectorship of St. Andrew's College, Jackson, Miss., requests his letters and papers to be addressed accordingly.

NOTES AND COMMENTS.

The Ministerial Office.—Our friends of the *Banner*, in a long editorial article on this subject, have fallen foul of us—we cannot but think, with something very like maliciousness—for having taken occasion to speak with a Churchman's feelings, and in a Church-like spirit, upon the importance of Holy Orders, and of the necessity of their functions being worked out strictly, righteously, and conscientiously. We detect malice in the attack, because it is sought to give an overstrained meaning to our remarks in order to excite a prejudice; and because isolated passages are artfully picked out, so as to impute a spirit of censoriousness, which our observations, in their integrity, by no means warrant. Our contemporary, we must say, evinces a great lack of charity, along with considerable soreness. For the latter there may be some allowance, perhaps, seeing that he is himself in the false position which our remarks, of necessity, condemned; but for the former, in a Minister of that Gospel by which we are enjoined not to be easily provoked, and to think no evil, but to suffer, even, and be kind, and to rejoice in the truth rather than in what is opposed to the truth, there can be no excuse. Now this is the point: Was it not, however unpalatable to such as our contemporary—though we made no reference to any one, and if "the cap fits" surely we are not to blame for it—was it not, we ask, in substance, truth? We but echoed a thought we have heard often expressed, that it is to be feared there is not the right spirit actuating too many who enter the Holy Orders of the Church, or there would not be so much difficulty in getting Clergymen to respond to the urgent calls of our Missionary Bishops. Why, we heard a similar apprehension publicly expressed at a Church Missionary Meeting in this very city not twelve months ago! But our contemporary denies that there *are* any such urgent call! We beg to refer him to the *Spirit of Missions* for the past year, to reverse so mischievous an impression—if he really entertains it. In page 317 he will find the Bishop of Oregon writing—"I do earnestly hope we shall receive an increase of some addition to our Missionary force: *without it we work to little purpose.* I trust the Lord of the Harvest will send us speedily *some more labourers.*" The Rev. John McCarty, writing from Portland, Oregon (p. 335) makes this remark—"The Bishop's exploration of these territories has made him deeply sensible of the urgent need of *more labourers* in this great field committed to his charge." Again (p. 337) a general appeal is made—"We would for love's sake *beseech and plead with our brethren of the Clergy* to come up to the help of the Lord in this great work." Further (p. 632), under the head "Want of labourers"—that is of Clergy for poor and distant districts—it is declared, "This is *every where* the loud and earnest cry;" and it is urged that every means should be used "to seek and draw out those who may respond to the Master's call—'Whom shall I send?' '*Here am I, send me.*'" May we not exclaim, then, if we expressed ourselves strongly, "Is there not a cause?"—especially when we hear it complained of, that there are those *not* following out their sacred vocation—*not* exercising that "holy function" to which they were solemnly ordained—who ought to be exhorted to go and supply the want so grievously existing.

Our contemporary's defence of those who have been thus set apart for pastoral work—who have taken such solemn vows upon them—who have put their hands to the plow, and pledged themselves not to look back—yet contenting themselves, notwithstanding these urgent cries, with editing newspapers, whether as a constant occupation, or under the miserable subterfuge of "*a kind* of relaxation from other duty,"—this would open out a wider field for discussion than we have either time or space at this moment to devote to it. But we do not shrink from it. Rather, much rather would, we spare our reverend friends of the *Banner*, who are so palpably in the wrong, upon every principle of ecclesiastical rectitude, of priestly integrity, and pastoral consistency. But, if need be, we shall not refrain from substantiating our case; though to do so had, probably, for the parties more immediately concerned, far better be avoided.

Revivals.—"Whatever else may be promoted and carried on in the Church, unless we have revivals, the Church must fall infinitely below the Gospel standard, and below that efficiency which prevents more or less corruption in morals and unsoundness in doctrines."

So says the *Western Christian Advocate*, an organ, we believe, of those who style themselves the "Methodist Episcopal Church." We re-echo the sentiment. There must be a revival among them. But it must begin at the beginning. They must first lay a solid foundation. They must go back to first principles. "A bitter fountain cannot send forth sweet water." They must put themselves in a right course first, or they cannot go on right. At present they are in a state of schism—they are broken off from the communion of the Church Catholic, on account both of matters of faith and of discipline. They must first have this corrected: for schism is a sin; and while in such a state they cannot, as a community, expect to be built up a "holy temple." Let them have a revival by all means. But let them, in the first instance, lament the unhappy division they are causing and extending, and seek to repair it. Then, but not till then, will their revivals be relied upon.

Fancy Fairs for the Church.—We do not like such devices, we must confess, for raising funds for Church purposes. It is not, legitimately or becomingly, the Church's way of doing the Church's work. There is too much of the world—too much of vanity about it; while it panders to what is not either evangelical or ecclesiastical. Nor is our aversion to it lessened by an apology we have seen, which certain ladies in a neighbouring diocese have just put forth. They have persuaded themselves (sincerely, we are quite sure,) that "they have done what they could, in the only way open before them—viz., by levying a tax upon their time and ingenuity." But if in in doing this they have fostered frivolity and vanity; and if the machinery, moral as well as material, by which its object is to be carried out, has a dissipating or a desecrating tendency—if it does not amount to something very like doing evil that good may come, is it altogether in accordance with religious feelings, inducements, and purposes? "Will you not, gentle reader," say these devoted daughters of the Church, "gratify your own heart and eye by looking in upon the beautiful exhibition, and smiling approvingly upon their honest effort?" Now will such gratification of the heart and eye be—we will not say so *sacred*, but so *innocent* a thing, as to consist with a religious object; and will funds so procured deserve to be solemnly offered on the Holy Altar of the Church? We very much doubt it.

Effect of Separation.—No man can secede from the Church without cancelling his real moral independence. He descends from an unassailable position to ground where every one has a right to attack him, precisely as he attacked the superior authority.—*Morgan.*

NOTICES.

☞ The Rev. Dr. Hooker (having kindly consented to act as our agent in Philadelphia) will receive subscriptions and transact any business connected with *The Churchman*. Our subscribers in that city are informed that missing numbers may be obtained each week at his Church publication office. tf

Ladies' Fair.—The Ladies of the Free Church of the Epiphany will hold a Fair, for the benefit of said church, in the basement of the same, 130 Stanton street, between Essex and Norfolk streets, on Wednesday and Thursday, December 20 and 21, from 11 a. m. to 10 p. m.

In thus inviting the co-operation of their friends, and of all interested in Missionary work, they have a two-fold object:—to secure aid in defraying the expenses of public worship, and to provide means for the relief of the poor. However easy it may be to sustain a Free Church in the midst of a wealthy population, experience has abundantly shown, that to support such a church in a district with very limited means, a majority of whose inhabitants speak a foreign language, and where multitudes are dependent on charity for their daily bread, requires unceasing efforts, and the sympathy and assistance of those who delight in doing good.

Useful or Fancy Articles of any kind are earnestly solicited, and will be thankfully received. They may be left with Messrs. Stanford & Swords, 637 Broadway, Mrs. Lot Jones, 77 2d Avenue, Mrs. John Allen, 165 Henry street, Mrs. William T. Tinkney, 220 Henry street, or Mrs. Cornelius W. Minor, 391 Houston street.

New York, November 27th, 1854. Dec 2-3t

Advent Services.

The Church of the Holy Innocents, 37th-street near Broadway, will be opened for a special course of services, during Advent, on Sunday evenings, at 7½ P. M.

A course of Sermons will be preached by clergy of the city, on "The Four Last Things." dec2-4t

---

TRINITY PARISH.—In addition to the usual Sunday Services, as follows:—

Trinity.—Daily, 9 A.M. and 3 P.M.

St. Paul's.—Sunday evening, ½ past 7 P.M, Lecture. Wednesday, 11 A.M., Lecture. Friday, 11 A.M.

St. John's.—Wednesday, 10 A.M. Friday, 10 A.M.

The Rev. Dr. Haight,—Professor in the General Theological Seminary, will preach in the Church of the Epiphany, 130 Stanton street, between Essex and Norfolk streets, on the evening of Advent Sunday (Dec. 3d). Service to commence at 7½ o'clock.

Chinese in California.—A Missionary Meeting will be held in the church of the Holy Trinity, Brooklyn, on Sunday evening next, at 7½ o'clock, with a special view to the Chinese in California. The meeting will be addressed by the Rev. Mr. Syle, the Missionary, who is to sail on the 5th of December, several of the Brooklyn Clergy, and the Secretary of the Domestic Committee.

Ladies Fair.—A number of Ladies deeply interested in securing the erection of an Episcopal Free Church, on the Western side of this city, to be known as "The Ladies Memorial of Bishop Wainwright," propose to hold a Fair in the Chinese Assembly Rooms, during the week before Christmas, the proceeds of which will be devoted to that purpose. Donations of work from Ladies, or of Books, Toys, or Fancy Articles, etc., from any source, are earnestly solicited, and may be sent to 219 West 14th-street. dec2-4t

⁂ The Sunday Evening Lectures in St. Paul's Chapel have been resumed, to be continued throughout the season. Service commences at half-past 7.

Burlington College.—The Seventeenth Term at this Institution will open on Wednesday, November 1st.

Punctual attendance is necessary. Applications for admission should be made early to the undersigned. After the next term, no boy who is over fifteen years old will be admitted as a pupil.

oct14-8t G. W. DOANE, President.

St. Mary's Hall, Burlington, N. J.—The Thirty-Sixth Term at this Institution will open on Wednesday, November 1st.

Early application is requested, either to the Rt. Rev. G. W. Doane, D.D., the Bishop of the Diocese, or to the Rev. Reuben J. Germain the Principal. oct14-8t

Ladies' Fair.—The ladies of Grace Miss. Church, Williamsburgh, propose holding a Fair, for the sale of useful and fancy articles, in Christmas week, to aid in the erection of a church for the accommodation of a destitute population of poor in the third ward. The church has been commenced, and further assistance to carry on the work is greatly needed. Any suitable garments for children, useful or fancy articles for ladies or gentlemen, books or toys, which may be sent to aid this enterprise, will be most thankfully received.

N.B.—Packages may be left with Messrs. Stanford & Swords, 63 Broadway, and W. N. Seymour & Co., 4 Chatham-square, New York; and with Messrs. A. D. Mathews, 92 Myrtle-avenue, or Robert Petit, 147 Fulton-street, Brooklyn; or, forwarded to the Rev. Alvah Guion, 240 South First-street, Williamsburgh. nov 25-5t

ADVERTISEMENTS.

JET ORNAMENTS, BRACELETS, BROOCHES, EAR RINGS, NECKLACES, CHATELAINS, &c.—Also, Jet and Gold Jewelry, Gold Mounted Jet Crosses, Brooches, and Ear-rings, comprising the largest assortment in the city, may be found at OSBORNE, BOARDMAN & TOWNSEND'S, 527 Broadway, corner of Spring street, under the St. Nicholas Hotel. oct14-3m-5

M. W. KING & SON, PATENT CHAIR MAKERS, 466 and 468 Broadway.—Pivot Revolving Chairs, Recumbent Revolving Chairs, Self Acting Extension Recumbent Chairs, Dentist Chairs, Improved Invalid Wheel Chairs, Branch Reading and Writing Desks, and every variety of Mechanical Chairs for comfort and convenience

☞ Also, by permission, manufacturers of Major Searle's (U.S.A. Traveling Invalid Chair.

Fashionable Cabinet Furniture made to order.

oct14-1y-5 M. W. KING, W. H. HALLICK.

AMIDON'S FALL STYLE—GENTLEMEN'S DRESS HATS.—The undersigned is now prepared to exhibit to his patrons his NEW and ELEGANT Fall Dress Hats. Also every desirable style of Felt Hats and Caps for Gents and Boys, and the *ne plus ultra* of Riding Hats for the Ladies. F. H. AMIDON,

sep16-6m-5 649 Broadway, nearly opposite Bond-st.

S. P. SQUIRE, [Late Squire & Brother,] Dealer in fine WATCHES, JEWELRY, and Silver ware, No. 182 Bowery, New York. All goods warranted to be such as represented. Watches of all kinds carefully repaired by experienced workmen.

Silver warranted sterling. Sep23-1y-5

I. ADOLPHUS SMITH, VISITING AND WEDDING CARD ENGRAVER, Importer of French and English Stationary and Fancy Articles. 661 Broadway, opposite Bond street.

Engraving in all its branches solicited, and beautifully executed. oct14-1y-5

STEAM BOOK AND JOB PRINTING.

JOHN A. GRAY, 95 and 97 CLIFF STREET, COR. OF FRANKFORT street, New York, employs ONE HUNDRED AND FIFTY HANDS, EIGHTEEN PRESSES, large fonts of plain, and over FOUR HUNDRED VARIETIES OF JOB TYPE. Can print the largest Book or Newspaper, or the minutest Card or Label, Plain or Colored, in the CHEAPEST, BEST, and SPEEDIEST manner.

☞ Special attention given to GENERAL JOB WORK, and to PUBLISHERS' PRESSWORK JOHN A. GRAY,

oct14-tf-5 95 and 97 Cliff street, N. Y.

JAMES, HATTER, St. Nicholas Hotel, **525** Broadway.—The attention of the public is respectfully solicited to the hats made by the subscriber, whose personal attention is directed to fitting his customers a hat that will adapt itself perfectly to the proportion of the wearer. Caps for fishing, sporting, riding, travelling, evening, and opera. Paris felt hats in infinite variety, for travelling and the watering places. je3-6m-5

WILLIAM PERRIGO, Manufacturer of Iron and Cottage Bedsteads, Extension Tables, and all kinds of Cabinet furniture, —also a large assortment of Office and Library furniture constantly on hand. 171 Centre street, corner Canal, N. Y. sep30-1y-5

B. W. MERIAM, at No. **342** Broadway, one door from the Tabernacle, has in store and manufactures to order, LOOKING GLASSES, Pier, Mantel, and Oval, unsurpassed in beauty of design and richness, in every particular. Also fine Paintings and Engraqings with elegant frames for same and for port rails.

Wholesale warehouse, as for the last 30 years, at No. 130 Chatham street- je3--1y--5h

THOMAS COFFEE, MODELLER, PLASTERER AND COMPOSIITION ORNAMENT MANUFACTORY, No. 645½ Broadway, N. Y.—Architectural Ornaments got up to any design. Centre Fowlers, Rosetts, Capitals, and all other kinds of Ornaments. Studies for Artists, Statues for Gas, Halls or Niches, Brackets, Pedestals, Busts, and Statues of all kinds. N.B.—Casts taken from the Face or Head of deceased persons on the shortest notice, and Busts made from the same. sep16-5-1y

WRIGHT & BAILEY. Dealers in English and American Carpeting, Oil Cloths, Window shades, Druggets, Table and Piano Covers; No. 332 Bowery, near Bond-street, N.Y.

AARON WRIGHT [my27-1-5] BENJ. F. FAILEY

WM. D. BRIGGS, WATCHMAKER AND JEWELER, and Dealer in Gold and Silver Watches, Siver Forks, Spoons, Tea Setts, &c., Jewelry, Gold and Silver Spectacles, No. **158** Bowery, **five doors above Broome street,** New York

Watches of every description carefully repaired. je10-1y-5

GENTLEMEN'S FURNISHING GOODS.—M. L. RANNEY, **723** Broadway, (New York Hotel,) has always on hand a full assortment of Shirts, Collars, Gloves, Hosiery, Cravats, Robes de Chambre, &c. ☞ Shirts made to order. my27-1y-5

PETERSON & HUMPHREY, Importers, and Dealers in

Carpeting,
Oil Cloths,
Window Shades,
Druggets,
Table and Piano Covers, &c.

No. **379** Broadway, corner White street, New York

G. F. PETERSON.
G. S. HUMPHREY. ap29-1y-5

LADIES' FUR STORE. EUROPEAN AND AMERICAN FURS.—J. H. HARLEY has opened for the season his usual splendid assortment of FURS, consisting of

Sables,
H. B. Martin,
Stone Martin,
Mink Martin,
Royal Ermine, &c.;

besides every other variety, suitable for ladies' wear. His assortment of Furs for Trimmings is large and desirable. Also, a fine assortment of Ladies' and Gent's Fur Gloves, Sleigh and Lap Robes, &c.

All the above artices are made in the *best style*, and *warranted*.

Furs refinished in the best manner.

Your orders are respectfully solicited. J. H. HARLEY,

sep16-3m-*8 No. 34 John street, N. Y

SCULPTURE.—N. Swezey, SCULPTOR AND DESIGNER IN Monuments, **243** and **245** Bowery, corner of Third street, New York. my6-1y-5

RICHARDS KINGSLAND & CO., Manufacturers of LOOKING-GLASSES, PICTURE FRAMES, &c., **104** Chambers street, corner Church street, New York.

R. KINGSLAND, WM. H. ASH.

R. K. & Co. respectfully invite purchasers to inspect their unequalled stock of plain and ornamental Pier, Mantel, Oval, and other Mirrors, Bases, and Window Cornices, superb Picture Frames, &c., &c For *unique and chaste design, beauty and variety of style* and *excellence of workmanship*, (being wholly manufactured by themselves,) combined with low prices, R. K. & Co. challenge competition. They would further remark that theirs is the only House that manufactures the above articles throughout, as they will at all times be happy to show their visitors by taking a walk through their extensive Factory, where the goods can be seen in every stage of manufacture. Another branch of their business is the manufacture of all kinds of Ornamental Composition Work—gilded or otherwise—for Interior Decorations of Houses, Steamboats, &c. Designs can be furnished at short notice by an accomplished designer exclusively in their employ. je10-1y-5

SHOW CASES.—HOFFMANN & FERSCH'S Show Case Warerooms **57** Bowery, between Walker and Bayard streets. Cases made in every style—Silver Plated, Brass, Rose and Satin wood, Mahogany, &c. N. B. Old Cases taken in exchange.

Orders respectfully solicited and promptly attended to. [my27-5 1y

LITERATURE.

The Autobiography of the Rev. William Jay, with Reminiscences of some distinguished Contemporaries, selections from his Correspondence and Literary Remains, Edited by GEORGE REDFORD, D.D., LL.D., and JOHN ANGELL JAMES. 2 vols.: Carter.

THE Memoirs, for such this work may properly be called, rather than an Autobiography, of WILLIAM JAY, is a book which has been looked for with interest by a great number of readers in the Christian world. The character of the subject was so simple and sincere, his views of dissent from the Established Church so moderate, and his long life was engaged in so uniform a course of admired ministerial duty; his popularity being further extended, in the most endearing manner in which it could be claimed, in his generally adopted course of Family Prayers,—that there is scarcely a name in the religious history of the present century which invites so much friendly feeling and calls forth so little opposition. The peculiar American associations of JAY in his family connection with this country and in the reception of numerous American travellers add to this interest. His daughter, as is well known, was married to Mr. BOLTON, who subsequently became the rector of the Episcopal Church of St. Paul's, East Chester, N. Y., and who has given three sons to the ministry of the Episcopal Church; two in England and one in the United States, the Rev. CORNELIUS WINTER BOLTON, assistant minister of Christ Church, Baltimore. The present work, indeed, comes forth edited anew for the American public, from the family seat of the BOLTON'S, Pelham Priory, in Westchester County. Of the extent of this editing we are not particularly informed, but a brief preface assures us that while "some alterations have been considered necessary" in the remarks of the English Editors, and that while a considerable amount of matter has been added, the portions taken from the papers of Mr. JAY himself remain unaltered.

The work itself is rather miscellaneous in its character. It is broken up into several distinct portions; including an Autobiography or series of personal reminiscences, with an Editorial supplement; a valuable series of reminiscences of his contemporaries, by Mr. JAY; Selections from his Correspondence, and fragmentary passages of his "Literary Remains."

The first of these, the Autobiography, was commenced by Mr. JAY in his seventy-fourth year, at the request of his family. It is in the form of letters addressed to his children, and its tone is such as might be expected from the genial piety of the venerable man, gossiping, candid, and acute. We are struck by no trait more than by the simple self-possession and shrewdness—a homely wisdom which might be predicated from the fact of his long continued success in his ministry at Bath. There is some sagacity necessary, as well as piety, for a clergyman to hold undisturbed possession of a congregation for half a century, and JAY'S ministerial life exceeded this. For more than sixty years, from 1791 to 1852, he was Pastor of the Argyle Chapel:—and his clerical life had an earlier date. He commenced preaching at the age of sixteen; and we may here mention his birth in 1769, and his death at the close of 1853, at the age of eighty-four.

The story of this long life is a very simple one. He was the son of a stone cutter, in the neighborhood of Bath, and worked with his father on BECKFORD'S celebrated building of Fonthill. While thus engaged his attention was excited by the religious services of the Rev. CORNELIUS WINTER, at Tisbury, who came from Marlborough, and noticing the devotion of the ingenuous youth, took him home with him to his Academy. There JAY was educated, and thence he soon emerged to preach the gospel to the poor of the region, in houses licensed for the purpose, or by the wayside. Before he was of age, he tells us, he had preached near a thousand sermons. His youth was once objected to when he went to "supply for a Sabbath" at Welksham, by a pragmatical old gentleman from London, who said "he had no notion of beardless boys being employed as preachers." "Pray Sir," replied JAY, "did not PAUL say to TIMOTHY 'Let no man despise thy youth,'" adding an anecdote of a French monarch who had received a young ambassador with the remark that his master "should not have sent him a beardless stripling"—to whom the youth answered—"Sir, had my master supposed you wanted a beard, he would have sent you a goat."

JAY went on with his preaching, and was engaged by ROWLAND HILL to supply Surrey Chapel, in the Metropolis. This brought him in contact with two extraordinary men, HILL himself, and the Rev. JOHN RYLAND, of Northampton, the father of the late Dr. RYLAND, of Bristol. Of these men JAY has preserved for us in his Reminiscences, or Practical Illustrations of Character, a number of highly interesting anecdotes.

ROWLAND HILL'S CALVINISM.

As Mr. HILL was an educated man, so his talents were very superior to what many may imagine. He had an uncommon quickness of apprehension, which will account for the great fund of general knowledge which he possessed; though he never seemed to study anything, or to read any book attentively through,—yet there was no subject upon which he seemed unable to speak; though in discourse he could never be kept long to any one point. His sentiments were Calvinistic, but his Calvinism never ran to seed. He was not so high in doctrine as his brother, Sir RICHARD; nor so low as his brother, the Rev. BRIANT HILL. He was not afraid to address sinners; and when, in a particular place, as he was leaving the vestry to go into the pulpit, one officiously hinted to him, that they preached *there* only to the elect: "Well," said he, "neither will I, if you will go and set a mark upon them."

ONE OF HIS PULPIT ILLUSTRATIONS.

In one of his sermons he was speaking of the value of the Gospel from its *relative* aim and influence. "It makes," says he, "husbands better husbands, and wives better wives; parents better parents, children better children; masters better masters, and servants better servants; in a word, I would not give a farthing for that man's religion whose cat and dog were not the better for it!" Every one could not have uttered this, but I received it from no less a person than Mr. WILBERFORCE, who heard it himself, and who remarked that, while probably everything else he said that evening was long ago forgotten, no one would ever forget this.

HIS WIT, HUMOR, AND DROLLERY.

Mr. HILL sometimes rendered a word of rebuke equally strong and witty. Thus, when a preacher of no very good reputation was in the vestry of a place where he was going to preach, and seemed uneasy lest his servant should not arrive in time with his cassock, Mr. HILL said, "Sir, you need not be uneasy; for I can preach without my cassock, though I cannot preach without my character."

He was the intimate friend of Dr. JENNER, who introduced vaccination. To this discovery he was an admiring and practical devotee. I was one day with him when one of the company was speaking rather disrespectfully of this remedy, and said there was something very disagreeable and offensive in communicating a disease from a filthy beast into a human being. "A filthy beast, sir! why, a cow is one of the most agreeable of all animals; everything about her is wholesome and useful; we get odor from her breath; she supplies our tables with meat, and butter, and cream, and cheese; and I assure you, sir, I would rather eat a cow than a Christian."

I *know* that once at Wotton he was preaching in the afternoon, (the only time when it seemed possible to be drowsy under him,) he saw some sleeping, and paused, saying, "I have heard that the miller can sleep while the mill is going, but if it stops it awakens him. I'll try this method;" and so sat down, and soon saw an aroused audience.

AN ANECDOTE OF WHITFIELD.

Upon the death of his wife, he preached her funeral sermon. The text was, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."—Romans, viii. 28. In noticing her character he mentioned her fortitude, and suddenly exclaimed, "Do you remember my preaching in those fields, by the old stump of the tree? The multitude was great, and many were disposed to be riotous. At first I addressed them firmly; but when a desperate gang of banditti drew near, with the most ferocious and horrid imprecations and menaces, my courage began to fail. My wife was then standing behind me, as I stood on the table. I think I hear her now. She pulled my gown (he then put his hand behind him and touched his gown), and, looking up, said 'George, play the man for your God.' My confidence returned. I again spoke to the multitude with boldness and affection; they became still; and many were deeply affected."

The senior RYLAND is less known to American readers. JAY'S sketch will stamp him in their recollections. He was a Baptist preacher, author of several volumes, and kept a school. From the following anecdote related by ROBERT HALL, he appears to have had strong American sympathies with our Revolutionary movement. When HALL was a lad his father took him to tea at RYLAND'S school, at Northampton. RYLAND, who was very energetic in his conversational style, when the topic of the American war was introduced, burst out, with great fierceness:—"If I was General WASHINGTON, I would summon all my officers around me, and make them bleed from their arms into a basin, and dip their swords into its contents, and swear they would not sheath them till America had gained her independence!" This eccentric man took a fancy to JAY on his coming to London, and quartered himself, with familiar intimacy, upon his chapel house or parsonage of the Surrey Chapel. Anecdotes of him are abundant and sufficiently striking.

ANECDOTES OF THE SENIOR RYLAND.

Once a young minister was spending the evening with him, and when the family were called together for worship, he said, "Mr. ——, you must pray." "Sir," said he, "I cannot." He urged him again, but in vain. "Then, Sir," said he, "I declare, if you will not, I'll call in the watchman." At this time a watchman on his round, was going by, whom he knew to be a very pious man; (I knew him too;) he opened the door, and said, "Duke, Duke, come in; you are wanted here. Here," said he, "is a young pastor that can't pray; so you must pray for him."

He took my place on Tuesday evening at Surrey Chapel, and preached a most striking sermon from Daniel's words to Belshazzar—"But the God in whose hands thy breath is, and whose are all thy ways, hast thou not glorified." After an introduction, giving some account of Belshazzar, he impatiently and abruptly broke off by saying—"But you cannot suppose that I am going to preach a whole sermon on such a —— rascal as this,"—and then stated, that he should bring home the charge in the text against every individual in the place, in *four* grand instances.

Mr. RYLAND was exceedingly full of striking, and useful, and entertaining anecdotes, and (which is everything in anecdotes) he told them with admirable clearness, and brevity, and ease. I heard him repeat, more than once, many of those which Dr. NEWMAN has published in his account of him; some of which, for want of his stating the circumstances which introduced or followed them, appear less credible than they otherwise would do. For instance, when, during the execrable badness of the singing after sermon, he said, "I wonder the angels of God do not wrench off your necks," he had been preaching on the presence of the angels in our assemblies. The thing itself was very exceptionable, but this circumstance rendered it less unnatural and improbable.

Of the Belshazzar story, a similar piece of profanity has been related of a bold and popular Clergyman of our own country. It is not to be justified; but JAY would not have recorded it, if with ROBERT HALL, he had not a sincere respect for the preacher's character, notwithstanding his outre utterances. Indeed, it would appear, from the frequency of these anecdotes in this connection, that they are peculiarly characteristic of dissenters. Even grim JOHN NEWTON, it appears, was not averse to these diversions.

With ROBERT HALL, JAY became acquainted somewhat later. *His* wit was quite out of the range of eccentricity,—in a much higher region, though occasionally stooping to gratify a satiric mood. These are characteristic traits.

ROBERT HALL.

Mr. HALL, like Dr. JOHNSON, professed to believe in preternatural appearances; and certainly, from his manner when speaking of such subjects, his credence seemed to be sincere.

The first evening I ever spent with him was at the house of Mr. W——y, near the Bristol Bridge. Of course, he was the *lion* of the company. The party broke up late, and the latter part of the conversation turned upon apparitions. He defended his belief, not only in the possibility, but in the actuality, of these appearances, with much ingenuity and ability, and seemed to convince himself, if not others; and when we were to separate, he refused to go home at that midnight hour unless some of us accompanied him. His arguing and fear certainly *seemed* more than oddity or affectation.

Mr. HALL was fond of referring to Satanic power. In his sermon on this subject, taken imperfectly in short-hand, finding a difficulty in his view of such agency, as immediate, personal, and individual, without admitting omniscience and omnipresence, he seems to solve it by pleading for an infinite number of agents. Is not this strange?

It is remarkable how he noticed little incidents and circumstances which seemed likely to escape the observation of so great a mind, and what proof he gave of it in adverting to them long after. How many instances of this have I witnessed! No one could express a compliment or a commendation more tersely and perfectly. I remember his saying of Dr. RYLAND, "Sir, I would as soon take Dr. RYLAND'S word as GABRIEL'S oath." At another time he said, "Sir, he's piety itself; and if there was not room for him in heaven, God would turn out an archangel to make room." I one day asked his opinion of a female who attended his ministry at Leicester. "Sir," said he, "she has the manners of a court, and the piety of a convent."

He was at the tabernacle the first time I ever preached in Bristol, and when I was little more than seventeen. When I came down from the pulpit, as I passed him, he said, "Sir, I liked your sermon much better than your quotations." I never knew him severe upon a preacher, however moderate his abilities, if, free from affectation, he spoke with simplicity, nor tried to rise above his level. But, as to others, nothing could be more witty and crushing than his remarks. One evening, in a rather crowded place, (I was sitting by him,) a minister was preaching very *finely* and *flourishingly* to little purpose, from the "white horse," and the "red horse," and the "black horse," and the "pale horse," in the Revelation. He sat very impatiently, and when the sermon closed he pushed out toward the door, saying, "Let me out of this horse-fair."

A minister, popular too! one day said to me, "I wonder you think so highly of Mr. HALL'S talents. I was some time ago travelling with him into Wales, and we had several disputes, and I more than once soon silenced him." I concluded how the truth was; and some weeks after, when his name was mentioned, Mr. HALL asked me if I knew him. "I lately travelled with him," said he, "and it was wonderful, sir, how such a baggage of ignorance and confidence could have been squeezed into the vehicle. He disgusted and wearied me with his dogmatism and perverseness, till God was good enough to enable me to go to sleep."

Among these reminiscences there is one of the father of "the Authors of the Rejected Addresses," in a notice of the mother, Mrs. STATIRA SMITH, after whom JAY had named a daughter. He is described as "a very accomplished gentleman, a serjeant-at-law, a fellow of the Antiquarian Society, a scholar," of whom his wife once said, "he had all the wisdom of the Greeks, and their foolishness, too." He became a zealous member of the Independent Church at Wandsworth.

Dr. THOMAS COGAN, whose reputation as the author of the *Treatise on the Passions*, has gone out of fashion, though it will bear revival, is kindly mentioned, though from a Dissenting minister he had become a Unitarian. There is a good moral for religious controversialists in this anecdote.

COGAN AND WILBERFORCE.

The following is rather a curious circumstance. One evening, at Argyle Chapel, he sat in the same pew, and close by the side of Mr. WILBERFORCE. After the service, Mr. WILBERFORCE, coming into the vestry, asked me who that very agreeable-looking man was, who sat at his left hand. "Sir," said I, "that gentleman is your opponent who has just published an answer to the chapter in your work on Hereditary Depravity." "Indeed!" said he, "had I known it I would have shaken hands with him, for he is a fair and able disputant." Two days after this, dining at his house with Mr. TOLLER, of Kettering, (who was his guest,) Dr. COGAN soon asked,—"Who was that odd and very movable gentleman, who sat last evening at my right hand?" "What, sir, did you not know that that was Mr. WILBERFORCE?"—"Was *that* WILBERFORCE! I should much have liked to have been introduced to him; for though I have written against his sentiments, no one can admire his character more, as one of the best of men, and one of the greatest philanthropists;"—and went on justly eulogizing him.

In another of these sketches we get a notion of

JAY'S VIEWS OF METAPHYSICS.

I remember eagerly perusing Dr. WILLIAMS' famous work on "Divine Equity and Sovereignty," but I found little satisfaction in reading it: perhaps I did not thoroughly comprehend it. I I certainly did not feel, in consequence of it, more disposed for such investigations than before; and I had always had a full persuasion that there are depths in which the mind is swallowed up; and that Young's advice is wisdom here,—

"Wait the great teacher, Death,
And God adore!"

Did not BACON say, "I am no metaphysician, for I am not an owl, I cannot see in the dark!" Do not some good men impose upon themselves and others? They feel and express great confidence and certainty as to the result of their own perceptions and discussions; but—

First: Are they not governed by terms and phrases of their own, hallowed and significant as to those who use them; but as to others, are they not words without knowledge, and which darken counsel rather than enlighten it? For what are they when they come to be explained? Or what satisfactory explanation are they capable of receiving?

Secondly: They imagine they have solved difficulties when they have only shifted them. They push them into holes and corners, but after awhile they are met with again by accidental approach, or revived research, to the awakening of their doubts, but seldom to the acknowledging of their mistakes.

Would it not be better for us to seize and improve the inviting and glorious truths of revelation, which are so plain and important, (and of which there are so many,) the experience of which we find useful to ourselves, and the communication of which we know to be useful to others? "The secret things belong unto the Lord our God; but those things that are revealed are for us and for our children."

He appears, indeed, to have been of a plain, what is called practical, turn of mind. This is further evidenced in his taste in poetry. He wrote some verses which appear in the "Remains"—weak imitations of the school of WATTS. Of WORDSWORTH, solemn, devout, and imaginative, he formed but a very limited conception; if we may judge from this memorandum preserved in the Literary Remains.

OF WORDSWORTH.

I was rather surprised at your admiration of WORDSWORTH. He is always beyond me. I can never understand him; and I have no notion of studying poetry, which is designed to please, and which, like a fine scene of nature, strikes and delights me at once. Do you remember (though I have not been influenced by them,) how the Edinburgh Reviewers dealt with him some years ago? But it has become fashionable to extol him; and much of this has been owing to his Tory friends, in reward for his bigoted aristocratic feeling. I have here presented you with COWPER'S Life and Works. Read, and eat, and drink him. He is *the* poet—all nature and all grace, too; never in the fogs—never making his readers pause to ask what is the meaning of this? or if there is any? and is it just or not? is it interesting or not?

Preaching, he made particularly a study—as an art, and exemplifies it in many a passage of personal experience.

And as a bird each fond endearment tries,
To tempt its new-fledged offspring to the skies,

He tried each art. His own natural, easy style was remarkable. We remember, well, the old volume of his Sermons, read on Sunday evenings, and intelligible to our childhood. He tells us that he early "perceived some common failings in preaching, which he thought might be avoided, and some sources of attraction, impression, and improvement, that might at least be essayed with propriety." His youthful preaching in villages must have greatly aided his natural temperament in confirming his simple style. He always prepared himself, even for those occasions. He tells us that he acquired the habits of thinking abroad; and his remarks on this subject are worth quoting.

OPEN AIR INFLUENCES.

After a nervous malady, and to avoid sedentariness, I also much accustomed myself to think abroad. The practice was difficult at first, as my attention was often diverted; but I soon, by use, acquired the power of fixed and regular application; and the sceneries of nature rather aided than injured my meditations; inspiring also the trains of my reflection with a freshness and feeling underivable from dry and dull porings over books. In these musings in the garden, the meadow, the field, the wood, the leading ideas of my discourse soon fell into their proper places, and a division resulted without much effort; so that, when I came home, I had only to secure what I had already found, and to write what I had already methodized; and I could, (without short-hand, which I lament I never learned,) by various contractions and natural signs, easily remembered, include much of my subject in a small compass. I seldom, therefore, ever wrote a sermon at full length, but only a draft or sketch, (it is commonly, as you know, called a skeleton,) more or less full, according to its requirements, leaving the subordinate fillings-up, after meditation and prayer, to the impressiveness and excitations of the audience, and the delivery, and the assistance authorized to be hoped for where means have been duly used. Even these notes I never took with me into the pulpit, till within the past year, and I am sorry I ever took them. *The memory, like a friend, loves to be trusted, and seldom fails to reward the confidence reposed in it.*

This applies to the life in cities as well as in the country. Broadway is a better study than a cloister. His other suggestions are equally valuable. One in particular, is impressive.

BE SHORT.

There is nothing against which a preacher should be more guarded than length. "Nothing," says LAMONT, "can justify a long sermon. If it be a good one it need not be long; and if it be a bad one it ought not to be long." LUTHER, in the enumeration of nine qualities of a good preacher, gives as the sixth,—"That he should know when to stop." BOYLE has an essay on patience under long preaching. This was never more wanted since the Commonwealth than now, in our own day, especially among our young divines and academics, who think their performances can never be too much attended to. I never err this way, myself, but my conviction always laments it; and for many years after I began preaching I *never* offended in this way.

There was one matter on which JAY was sensitive, and preserved a manly independence of feeling. He had a suspicion and dislike of those conventional phrases in England, by which an aristocratic social system is maintained, at some expense to human nature. Thus he speaks of a class "who are often called, for what reason, God only knows, '*the better sort of people*'," and he does honour to the claims and opportunities of poverty. A proud preacher, fawning on wealth, ought indeed, remembering whence the first preachers came, to be an anomaly in terms. Of poverty, he beautifully says, "It was not the shepherd of Bethlehem, but the hero of the age, and the monarch of Israel, that cried, 'Oh that I had wings like a dove, for then would I flee away and be at rest'." And of that state of life he says, having gratefully in mind his own early days and subsequent ministry—

NATURE IN PREACHING.

I was, perhaps, by my previous circumstances, more acquainted with the lower ranks in the community, and could better accommodate myself to their modes of thinking and feeling. And may not this be one reason why God takes so many of his labourers from common life? And how was it with the great Teacher sent from God? We are aware of a grand speciality in His case. He had knowledge by inspiration—but He communicated it naturally. His teaching was unlike that of the doctors of the schools,—"He spake as one having authority, and not as the Scribes." He did not soar above vulgar apprehension. He did not abound in learned allusions. His images were all taken from familiar scenes. Other teachers were very fine—He was very simple. They were mechanism—He was nature. "The poor," therefore, had "the gospel preached unto *them*;" and "the *common* people heard *Him* gladly."

The Republican Court, or American Society in the Days of Washington. By RUFUS WILMOT GRISWOLD, with twenty-one portraits, &c. (APPLETON & Co.)

The work bearing this title, and which has been for some time announced by the Messrs. APPLETON, is at last completed; and judging from a glance at the proof-sheets before us, and an elaborate admirable index, with the costly "portraits of distinguished women," from original sources, it will not disappoint the highly raised expectations of the public. The work has been mainly prepared by Dr. GRISWOLD, whose stores of material and activity in this department of literature are well known. The dedication to Dr. JOHN W. FRANCIS, a name well worthy of the honours of such a book, mentions the important chapter entitled "The Convention," as by another hand—"one of the most justly eminent of contemporary scholars and men of letters." It is chiefly a personal account of the men who constituted the Convention for the formation of the Federal Constitution. We are confident, considering the interesting nature of the topic, and the ability with which it is handled, that a few extracts, which, by the courtesy of the publishers, we are enabled to present in advance, will gratify our readers. We shall return to the entire work on its publication.

ROGER SHERMAN.

There are the men from Connecticut, three in number: not far from the Massachusetts delegation. First, we will speak of that remarkable self-made statesman and jurist, ROGER SHERMAN; he is one of those who fearlessly put their names to the Declaration of Independence, after acting as members of the committee appointed to prepare it. That tall, erect, well-proportioned gentleman is he. His complexion is very fair, and his countenance manly and agreeable, though somewhat grave. Observe, too, his dress, remarkable for its plainness, yet as remarkable for its neatness. He is consistently religious, and has all the piety of the best Puritan without any of the acerbity which sometimes accompanies it. He is indeed an extraordinary man, or he would not be where we now see him. He is the son of a plain Massachusetts farmer, and never had any other advantages of education, in his youth, than such as a common township school could afford. He is a striking illustration of the truth that every one must, in a great degree, educate himself. He was a shoemaker, and worked at his trade, during several years; but he was scarce ever seated at his work unless with some book lying open before him. His thirst for knowledge was intense. He never, probably, knew an idle hour. At the age of twenty-two he went to Connecticut, carrying his tools on his back. He is now forty-six years old, has been at the bar several years, is learned in his profession, and for some years has been a Judge of the highest Court in Connecticut. He has done everything for himself. His reading has been extensive and varied, and few, if any, here are better informed than he is. He is possessed in an eminent degree of two striking characteristics: he has great practical wisdom, and a knowledge of human nature that seems almost intuitive. He is no orator, and yet not a speaker in the convention is more effective; the basis of his power is found, first, in the thorough conviction of his *integrity*: his countrymen are satisfied that he is a *good man*, a real patriot, with no little, or sinister, or personal ends in view; next, he addresses the reason, with arguments, logically arrayed, so clear, so plain, so forcible, that, as they have convinced him, they carry conviction to others who are dispassionate. One would scarce believe, from such a description, that by nature he possesses warm and excitable feelings; yet such is the fact; he has, however, so learned to control his passions, that he is habitually calm, sedate, and self-governed, mild and agreeable in society, and evinces an enlarged benevolence toward all mankind. There is not here a more remarkable nor a better man than ROGER SHERMAN.

BENJAMIN FRANKLIN.

There is the old philosopher, whom everybody in Philadelphia knows—BENJAMIN FRANKLIN. He is now eighty-one years of age, and, like Mr. SHERMAN, of Connecticut, is a self-made man. Like SHERMAN, too, he has a most accurate knowledge of human nature. His worldly wisdom is probably not surpassed by that of any man in America. He is no speaker; indeed, very seldom attempts to speak, and when he does, disposes of the question before him with wonderful brevity; sometimes, in fact, by a single sentence. He never wastes words. He has a most happy talent of illustrating, by an allegory, or reasoning, by means of a story, the application of which he leaves to his hearers. He is always cool and self-possessed. The character of his mind, addicted to philosophical research, and the incidents of his earlier life, have combined to make him eminently an utilitarian. He considers all questions, whether of philosophy or politics, with reference to their practical bearing and effect. Hence his natural tendency is thought, by some, to lean too much to considerations of mere *expediency*, in his acts as a statesman. But he is by no means indifferent to great principles involved, and has shown, too, the firmness with which he can assert them, regardless of all consequences. As a philosopher, he commands, and justly, the admiration and respect of the whole world. What a crowd of thoughts must this occasion bring to the old man's mind! He first visited this city, a friendless printer's boy, without an acquaintance or a dollar; and now he is one of the great and trusted sons of the commonwealth. His first visit to London, where Sir WILLIAM KEITH let him go, at the age of eighteen, without the promised letters of recommendation, and where, by the exercise of his craft, he sustained himself, a poor and unknown American youth; his subsequent visit as the agent of Pennsylvania; his scientific renown, to which he had fairly, and unaided, fought his way, attested by the doctorate conferred upon him both in Edinburgh and Oxford; his examination at the bar of the House of Commons, on the repeal of the Stamp Act; and, above all, that memorable period in 1783, when, as one of the representatives of the United States, he signed the definitive treaty of peace which placed his country among the independent nations! And, in this hall, he must experience strange and mingled emotions. It was here that, on the fourth of July, 1776, when all looked dark enough, and his country had no rally but our Father in heaven, he put his name to a document which, renouncing allegiance to the British crown, perilled all he had, even life itself, upon the unknown issue; and now, in the same place, he has come to assist in the foundation of a government which, eleven years ago, he solemnly declared had a right to be free and independent. He is one of the oldest, if not the oldest, of the members of this body; he has passed through more strange vicissitudes than any of his present associates, and as he nears the grave, this must be, for him, a proud and deeply interesting moment.

GEORGE WYTHE.

That middle-sized, venerable looking person, whom you see, is GEORGE WYTHE. He is now sixty-one years old, and in many respects a remarkable man. His father was a farmer. His mother was a woman of great strength of mind, and of attainments very unusual in her sex; she was an excellent Latin scholar, and is said even to have spoken that language fluently; she taught it to her son; but in several other respects his education was somewhat neglected. He lost his parents before he was a man, and with the thoughtlessness of youth, uncontrolled by authority, rushed madly onward in a career of folly and dissipation. The force of his character, however, may be appreciated from the fact that he did, at last, what very few under similar circumstances would or could have done. After nine years of dissipation, he reformed, and became a man of exemplary sobriety and steadiness. Lamenting most deeply the time irrecoverably lost by his folly and sin, and deploring, at that late period, the want of that learning which he might have acquired during those misspent years, he resolved to redeem the future, and from that hour devoted himself with untiring industry to study. He taught himself Greek, and choosing the profession of jurisprudence, became profoundly versed in both the common and civil law, and thoroughly learned in the statute law of both Great Britain and Virginia. No longer a thoughtless, dissipated youth, he was respected as a wise, sedate, and upright man, of marked ability, and eminently worthy of the confidence of his countrymen; nor was it long before he stood at the very head of the Virginia bar. When the troubles with the mother country first began, he stood forth boldly, and encouraged, if indeed he did not originate, the first movements of opposition in Virginia. He was the fearless champion of liberty, and was among the earliest to enrol himself in the ranks of her volunteers. His influence and example undoubtedly did very much to inspire the people. Before the war actually commenced he was a member of the Virginia Legislature, and speaker of that body. He was sent in 1775 to the Congress at Philadelphia, and was one of those who, in 1776, put their names to the Declaration of Independence. He is now Chancellor of Virginia, and it may be doubted whether, in this house, there is a purer or a wiser man. His now long-continued habits of strict temperance and regularity of life have given him, as you see, a healthy old age, and one cannot look without lingering on his manly and expressive features.

He is perfectly unaffected and simple in his manners, as modest as he is learned, and singularly disinterested. If you should hear him speak, you would be struck by his logical arrangement, his chaste language, and his easy elocution. He is also exceedingly courteous in debate. He is not, however, what would be termed a brilliant man. His mind indeed is of very high order, but not the most rapid in seizing upon the prominent points of a subject. Labour has made him what he is. Allow him time for consideration, and then will appear his profound penetration, his well-linked logic, and his demonstrated conclusion.

The Wide-Awake Gift: a Know-Nothing Token for 1855, edited by "one of them," and published by DERBY, is a well-selected volume of American miscellany, the title and motto of which,—"put none but Americans on Guard to-night,"—sufficiently indicate the large class of fellow-citizens to whom the publisher makes appeal. The volume commences with WASHINGTON'S Farewell Address, and ends with the Constitution of the United States; the space between being filled by popular lyrics from the collections of native poetry, passages from the addresses of natives and others, and an occasional expression of opinion touching the Pope.

Wisdom, Wit, and Whims of Distinguished Ancient Philosophers, by JOSEPH BANVARD, (SHELDON, LAMPORT and BLAKEMAN,) is a compilation of fact and anecdote, made up from ENFIELD'S "History of Philosophy," DIOGENES LAERTIUS, as recently translated, and STANLEY'S "Lives of the Philosophers."

A History of Cuba; or Notes of a Traveller in the Tropics, is a rather slight book in its composition, presented by MATURIN M. BALLOU as a contribution to the times. The writer has given many facts in reference to manners and customs of which he was an eye-witness, which will familiarize the reader with the condition, in many particulars, of a country which, rather hopefully, is anticipated by many people, somehow or other to be of peculiar interest, as a rapidly-approaching new member of the confederacy. This vague "presentiment" is indicated in the loose sketches of Mr. BALLOU'S book. He does not enter into any examination of the home, political, and other difficulties. PHILLIPS, SAMPSON, & Co., are the publishers.

ADVERTISEMENTS.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
DAMASK AND MOREEN for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair*.
Also *Patent Felt for Cushions*, a new article, cheaper and more durable than Hair or any other material now in use, and is not subject to moth or any other vermin.
o22-1y No. 21 Park Place, and 18 Murray street.

GAS FIXTURES, CHANDELIERS, &c.—JOHN JOHNSON & BROTHER, Gas-fitters, Plumbers, and Engineers. FOUNTAINS and JETS of every description.
JOHN JOHNSON, B. M. JOHNSON, } 111 East 18th street, N. Y.
sep23-1y

NEW FALL AND WINTER GOODS.—S. & M. E. TOWLE & CO., 281 Grand street, having completed their stock, of rich Fall and Winter Dry Goods, offer extraordinary inducements in all kinds of dress goods of their own importation; and have recently purchased at auction at least 33 per cent. less than the cost of importation.
FRENCH MERINOS, CASHMERES, LYONESE CLOTHS.
MAGNIFICENT BROCHE AND BROCADE SILKS.
RICH HARLEQUIN AND SALIN PLAID SILKS.
SATIN, OMBRE, AND SOLID STRIPED SILKS.
LYONS VELVET WARRANTED ALL SILK, BLACK AND COLORED.
LADIES' CLOTHS, OF NEW AND DESIRABLE SHADES.
BLACK AND COLORED CLOAK SATINS.
MOURNING DRESS GOODS, BOMBASINS, CANTON CLOTHS, ALPACAS, together with a complete assortment of mourning apparel.
S. & M. E. TOWLE & CO. invite attention to their stock of house-furnishing goods, replete in all kinds of Muslin Sheeting and Shirting, Linen Damasks, Napkins, Towelings, Barnsley sheeting, etc., Marseilles Quilts, Blankets, Welsh and American Flannels of all kinds.
COLUMBIAN HALL
has been recently enlarged to make room for the extensive assortment of Cloaks, Broche and Wollen Shawls, for which a separate salesroom has been opened.
Goods warranted as represented, one price, and sent to all parts of New York, Brooklyn, etc. S. & M. E. TOWLE & CO.,
oct14-3m-6 Columbian Hall, 281 Grand street.

SHOW CASES!—FRASER'S FIRST PREMIUM SHOW CASE Warerooms, corner of Reade and Hudson street, near the Hudson River Railroad Passenger Station.
The proprietor of this establishment would respectfully invite the attention of storekeepers to his elegant assortment of SILVER PLATED, ROSE WOOD, SATIN WOOD, GERMAN SILVER, MAHOGANY, and BLACK WALNUT Show Cases, which for beauty of style and finish are unequalled by any other establishment in the world. Silver Plated Cases with single lights on the top, from 6 to 14 feet long, constantly on hand Cases fitted up with Jewel Trays.
Orders per mail, with city reference, promptly attended to.
New York, May, 1854. my20-1y

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.
JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No 440 Pearl, between Chatham and Madison streets. * m11-1y

JOHN T. BUDD'S First Premium RANGES, also, Manufacturer and Proprietor of LOCKWOOD'S COOKING and LAUNDRY RANGES No. 616 Broadway, New York.
Ranges, Hot-Air Furnaces, Parlor Grates and Stoves Cleaned, Re-set and Repaired, Mason Work, Flagging, Paving, Tin, Sheet Iron and Copper Work. Furniture for all kinds of Ranges on hand and mad to order. je17-1y

MRS. J. H. HODGE, LADIES' DRESS TRIMMING AND FANCY GOODS, viz. Fringes, Gimps, and Braids, all kinds; Embroidery and Sewing Silks; Purse Twist; Clasps; Steel Gold, and Silver Beads; Beads, all kinds; Buttons, all kinds; Laces and Embroideries, all kinds; also Gimpun Laces, Zephyr Worsted, Ladies' Dress Caps, Chenille all kinds, Marselenes and Lining Silks, Wool Wadding, French Wadding, and Cotton Wadding, Chemisettes and Undersleeves embroidered, Hosiery, and Gloves, Fancy Goods in general, Ribbons and Velvet Ribbons, &c.
☞ One Price only; No Deviation. Kid Gloves cleaned.
Mrs. HODGE'S stock of Trimmings and Ribbons are unsurpassed, either in quality, quantity, variety or low prices. Hers is a regularly-assorted Ladies' Trimming and Variety store. She is always supplied with the new styles at the earliest moment. No. 141 Atlantic street South Brooklyn je3-1y

G. A. HUNTER, MERCHANT TAILOR, 290 Bowery, third door above Houston street, New York,—keeps constantly on hand a great variety of READY-MADE GARMENTS, of the latest and most fashionable styles.
N. B. Every article made to order, at the shortest notice, and in a superior manner.
GENTS' FURNISHING GOODS je3-1y

WHITE, THE HATTER, 212 Broadway, corner Fulton street, has on hand at all times, a very extensive assortment of all kinds of Hats and Caps. His Gentleman's Hat cannot be surpassed by any house in this city. Soft Hats for travelling of all descriptions. Gentlemen's Furnishing Goods of all kinds; Carpet Bags and Valises.
GEO. W. WHITE.
A large quantity of Straw Goods of all the latest styles. ap15-1y

HOUQUA TEA STORE, 418 Grand street, New York.—Families and Boarding-house-keepers will find it to their interest to call at this Establishment, where will be found a choice selection of first quality Teas, Coffees, Sugars, &c.
oct7-1y MILLER & WATTSON, Proprietors.

CARRIAGES.—ISAAC MIX jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f4-1y

BLANK BOOKS AND STATIONERY.—The subscriber respectfully informs the public, that he has opened a store in the above line, where he keeps a large assortment of ACCOUNT BOOKS of almost every description, as well as Copying-Letter Books and Copying Presses, constantly on hand, and furnishes books ruled and bound to particular patterns at the shortest notice, in the most approved styles and *at the lowest prices*; an assertion, the truth of which the subscriber would be glad to see tested by merchants and others, being about to supply themselves with new account books. He keeps also a general assortment of almost every article in the Stationery line, domestic and imported Cap and Letter paper, India paper for Lithographers and Plate Printers, &c. Orders for JOB PRINTING, LITHOGRAPHIC WORK of every description, and BOOKBINDING in common or in th most elegant style, attended to very carefully and with dispatch.
m11-1y JOSEPH CAHN, 58 Dey street, New York.

JAMES PESCOTT, for fifteen years Sexton of St John's church, Brooklyn, and general furnishing undertaker, keeps on hand at his Wareroom, 240 Washington street, opposite the church, and at his branch office, 299 Fulton avenue, all the requisites for funerals, which he furnishes at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. ap29-1y

HOSIERY AND UNDER-GARMENTS.—A. RANKIN & Co., No. 104 Bowery, Manufacturers and Importers of HOSIERY and UNDER GARMENTS of every description.
Importing and manufacturing largely, and having an experience of more than thirty years in the business, A. R. & Co. assure buyers that they can sell the
BEST GOODS AT VERY LOW RATES.
Silk, woolen, and cotton under-shirts and drawers, of every size and quality, made to order.
Remember the OLD STAND 104 BOWERY.
Established in 1823. Sep. 23-tf.

VANDEWATER & HEASLEY, LOCK MANUFACTURERS, corner of Bleecker and Hammond streets, N. Y.
W. C. VANDEWATER. R. HEASLEY.
Locks and Sliding Door Trimmings; Espagulett Bars and Plated Hinges; Door and Number Plates of all descriptions for dwelling-houses, stores, &c
☞ All orders punctually attended to. au12-1y

W. H. FITZMAURICE, Veterinary Surgeon, a graduate of the R. C. V. Surgeons, London; office, corner of Seventh and North Second streets, Williamsburgh, L. I.; may be consulted daily on all diseases to which the Horse is subject, either personally or by letter. Terms of consultation, One Dollar personally, or Two Dollars by letter.
Dr. FITZMAURICE holds testimonials from several wealthy and influential men in the States, returning thanks for his skill and assiduity in the treatment of disease, and therefore feels emboldened by long practice and signal success, in presenting himself to the notice of clergymen and others who may have occasion for his services. f18-1y

MANGLING.—IMPORTANT TO HOTELS, LAUNDRIES, AND Private Families.—DUNCAN & WEST'S Improved Mangles.—These Mangles are labor-saving machines, as they entirely supercede the use of ironing, smoothing table linen, sheets, &c., with great rapidity and beauty, without fuel. A person with one of these machines may do as much work as six persons with smoothing-irons. They can be seen in operation at the Astor House, St. Nicholas, and the Metropolitan, and at other principal hotels in the city. References given as to their utility and use. Price from $20 to $90. They can be worked by steam power. DUNCAN & SHARP,
oct21-6m 51 Beekman street, and No. 4 Liberty Place.

MEN'S & BOYS' SPRING AND SUMMER CLOTHING.—BOUGHTON & KNAPP, 19 Courtlandt street, have now in store, and are constantly receiving, New Goods, all of which are made in the best manner, and suitable for Southern and Western or City Trade; and we would invite the attention of purchasers to our STOCK OF CLOTHING, if they wish to secure a good profit in buying goods. We also have a good assortment of Shirts, Collars, Under Clothing, Overalls, Frocks, Hickory Shirts, Linen Coats, &c., all of which will be sold at the LOWEST CASH PRICES.
m11-1y BOUGHTON & KNAPP, 19 Courtlandt street.

INSULATED LIGHTNING CONDUCTORS, for Buildings and Ships. Otis's Patent. The only method of absolute protection against lightning, as demonstrated by science and experience. Agents wanted in each State, to sell town and county rights. Great inducments offered. Orders for rods promptly filled, with complete instructions on the method or science of protection. Proprietors,
ap29-1y LYON MANUFACTURING COMPANY, 343 Broadway.

TEA, TEA, TEA.—377 Bowery, second door below Fifth street.—J. WATSON calls the attention of his friends and the public generally to his present choice stock of Tea and Coffee, which Grocers, Boarding-house keepers, and all who wish to obtain good Tea and Coffee, will find to their advantage to make trial of before calling elsewhere.
N. B. Every quality of Tea done up in Tin-foil packages of 3 and 4 pounds each, which families residing in the country will find most convenient. [my27-1y] JOHN WATSON, Proprie

HAYES' PATENT HOT-AIR FURNACE, constructed upon an entirely *new principle*, combining *great heating power* with *economy* and durability, is unsurpassed by any in use.
We offer this Furnace to the public with the utmost confidence in its efficacy as a house-warmer. By means of a simple and ingenious arrangement, the gases arising from the coal are entirely consumed within the furnace, adding at least 25 per cent. to its heating power and rendering a saving of that amount of fuel.
Also, HAYES' PATENT TUBULAR ELEVATED OVEN, COOKING RANGE, AND HEATER, so arranged that *the same fire which performs the work of the culinary department* effectually warms the sitting-room or parlour above, affording a great saving of fuel, labour, &c. It has no superior in market. More than 2,000 have been sold during the last year. Every range warranted to give satisfaction. We have several other highly approved patterns, both of Furnaces and Ranges, together with a general assortment of Hot-Air Registers, Ventilators, &c.
CAMP'S VENTILATOR, for which the inventor received a *prize medal* at the late World's in New York, a superior article for ventilating churches, dwellings, ships, railroad cars, &c., is worthy of attention.
Possessing, as we do, superior facilities for manufacturing, together with long experience in the business, and "last, though not least," a determination not to be outdone, we feel confident of success.
In offering our goods to the public, we say to all, Examine them, and satisfy yourselves of their merits.
We manufacture, from the best Housatonic Valley Iron, superior patterns of cooking, parlour, and other stoves. All which we offer at wholesale and retail upon the most reasonable terms.
GEO. L. CANNON, Agent for the RIPPOWAM COMPANY, Foundry, Stamford, Conn. Office and Warerooms, No. 406 Broadway, near Canal-street, New York. mar18-1y

SCHOOLS.

WRITING AND BOOKKEEPING taught by A. H. WHEELER, 251 Broadway, upper corner of Murray street, opposite the City Hall. Open from 9 to 11½ A.M.; from 2½ to 5 P.M.; and from 6 to 9, evenings. au19–6m

BOARDING AND DAY SCHOOL FOR YOUNG LADIES, 134 West Thirty-fourth street,—the Misses Rohr, Principals,—will be reopened on Thursday the 14th of September, 1854.

TERMS PER ANNUM.

Tuition in English, French and Latin, with Board, payable in advance	$350 00
Pupils under twelve	300 00
DAY PUPILS—SENIOR DEPARTMENT—PER QUARTER.	
First Division	$25 00
Second Division	20 00
JUNIOR DEPARTMENT.	
First Division	$15 00
Second Division	12 00
Third Division	10 00

French, Latin, Vocal Music, in classes. Fuel, Light and Stationery are included in these terms.

The Principals will be assisted by the best Teachers of Ancient and Modern Languages, Belles Lettres, Mathematics, Elocution, Chemistry, Philosophy, Astronomy and History.

The terms for instruction in the Spanish, Italian and German languages will be in accordance with the Professor's prices.

Instruction on the Piano Forte,	from $10 to 30 per quarter.	
Use of Instrument	$5 00	"
Painting in Oil	20 00	"
Water Colours	10 00	"
Drawing	5 50	"

Each pupil is expected to be furnished with the usual articles for personal use.—Washing, $7 per quarter.

The Academic Year will extend from the 15th of September to June 22d, and is divided into four terms. Pupils will be received at any intermediate period, being charged only from the time of entrance but they will be expected to remain until the close of the year.

In cases of protracted illness a deduction for absence will be made. Bills payable quarterly in advance.

References: The Rev. Dr. Berrian, 50 Varick street; the Rev. Dr. Hobart, 10 Hubert street. jy29–6m

$5.—A GOOD HAND-WRITING POSITIVELY GUARANTEED FOR $5.—Clergymen, Citizens, and Ladies will find it to their interest to make early application to Mr. G. H. BRISTOW, at the private Building, 337 Broadway, immediately opposite Sperry's "Night Clock." Families and Clergymen attended at their homes. Miss R. Bristow will receive pupils; also, an Italian and French Master. *No charge made for samples* of Visiting and Address Cards. Instruction given in Church Text, &c. Reference to Rector of "Holy Innocents," and Stanford and Swords. Call soon. oct2?–3m.

BOARDING SCHOOL FOR BOYS, Scarsdale, Westchester Co., N. Y., Rev. WM. W. OLSSEN, M.A., Principal.—The winter term of this institution wil commence on Monday, the sixth day of November next. The place is of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad. For circulars containing particulars as to terms, &c., apply at No. 705 Broadway, or to the principal at Scarsdale. sep30-3m-$

CHESTER FEMALE INSTITUTE, Armonck, Westchester county, New York, the Rev. I. Dyckman Vermilye, Rector (aided by competent assistants).

This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal church.

The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents seeking a good, economical, and domestic school for their daughters.

Its peculiar advantages are—

1st, Its Domestic Character. All the pupils being required to aid, to some extent, in the domestic work of the family—such as is performed by a large proportion of the mothers of our country. The object of this is not so much to impart a knowledge of all domestic work, as to afford a useful, interesting, cheerful, and invigorating occupation, for a portion of the time not devoted to study and recitation.

2d, Its Location. Three hours' ride from New York, easy of access by Harlem Railroad to Kensico, from thence by Stage to Armonck.

The Course of Study comprises all the branches of a thorough English education, together with the French Language, Music, Drawing, and Painting, if desired.

The advantages of a system by which girls shall be trained to discharge, in a proper manner, those duties of after life, which adorn even the accomplished woman, must be too obvious to every thinking person to need enumeration.

Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort, which paternal solicitude can desire.

The pupils are under the constant supervision of the Rector, forming, at all times, a part of his family.

Terms: The Terms of the School are placed at the lowest possible sum, and are, for the English Course, $75 per Session of 22 weeks, payable in advance. French (additional) $5 per quarter; Music, with the use of Piano, $10; Painting in Oil Colors, $10; Drawing, and Painting in Water Colors, $3.

The pupils furnish their own sheets, pillow-cases, towels, and napkins, silver fork and spoon.

Sessions commence on the first days of May and November.

Applications for admission to be made to the Rector.

During my recent visitation of Westchester county, I was at the "Chester Female Institute", and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system, I am satisfied, is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust.

JONATHAN M. WAINWRIGHT,
Provisional Bishop of the Diocese of New York.

New York, June, 1853. ap16-1y

FAMILY BOARDING SCHOOL, Danbury, Conn.—Mrs. C. M. WHITE will re-open her School for Girls, the 1st of Nov. next. The pupils will be subject to parental discipline, receive motherly care and attention, and be faithfully taught. The location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious. Communication by railroad twice a day.

☞ For references and terms, apply to C. H. Roach, 21 Park Place, and 826 Greenwich street, or to W. T. Pinckney, 67 Chatham street, New York. Apri 29, 1854–1y

DRAWING ACADEMY, 483 Broadway, New York. S. WOOD Jr., Principal.

Drawing from Nature, by Mr. Wood's new and rapid and beautiful system—which is most highly esteemed by artists, amateurs, and others—is thoroughly taught in a short and delightful course of study. Individual instruction being given, new pupils can be received at any time. Special attention given to those who would prepare for teaching Gallery of choice Paintings free to visitors. ☞ Mr. Wood's Drawing-Boards are superior to all others for Pastel, two-crayon, and monochromatic pictures. All orders promptly filled. f25-1y

DEER HILL INSTITUTE.—A BOARDING SCHOOL FOR BOYS, Danbury, Conn., the Rev. I. LEANDER TOWNSEND, M.A., Rector.—This School, which first opened at New Castle, N. Y., May 1st, 1854, will commence its second term on Monday, Nov. 6th.

For circulars apply to the Principal, or Messrs. Standford & Swords, 637 Broadway, S. Raynor, 76 Bowery, or C. Shepard & Co., 152 Fulton street, New York. ap26-1y

ST. PAUL'S SCHOOL, No. 48 East Twenty-fourth street, for a *limited* and *select* number of young gentlemen, will re-open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL. sp 1-1y

DAGUERREOTYPES.

LIFE-SIZE PHOTOGRAPHS.—The attention of the public is now called to our new style of Daguerreotypes on paper, taken in all sizes; the life-size far surpassing in depth of tone and brilliancy the most finished painting on canvas. The smaller sizes resembling the most delicate miniature on ivory. As to likeness and durability they are unsurpassed. Perfect likenesses of any sizes can be made by the process from Daguerreotypes. Taken only by J. GURNEY & C. D. FREDERICKS, No. 46 Rue Bass du Ramparts, Paris, and No. 349 Broadway, New York. oct21-6m

LARGE SIZE 50 CENT DAGUERREOTYPES.—If you wish one of the largest, cheapest, and best fifty cent daguerreotypes ever made in this city, enclosed in a fine morocco case and colored, go to GREGORY'S, No. 407 Broadway, where you can get as good a picture for 50 cents, as those which are charged $2 and $3 for in other Galleries. Pictures inserted in lockets, rings, brooches, &c, as cheap as any in the city, and warranted to give entire satisfaction. oct21-6m

R. A. LEWIS, Daguerreotypes and Photographs, or Daguerreotypes on paper. Daguerreotypes copied or enlarged to life-size by this process. Sick or deceased persons taken at their residence. No. 142 Chatham street, opposite the National Theatre. oct14-1y

J. W. THOMPSON'S OLD DAGUERREAN GALLERY, 315 Broaday, (first door below the City Hospital.) New York.—The subscriber had returned to his old location, as above, and has entirely refitted the entire establishment. The Gallery is one of the most easy of access of any in the City, and the lights are arranged in such a manner as to produce the middle tints in perfection, while the high lights and shadows are given with a clearness seldom seen, in Daguerreotypes.

Having applied himself for the last twelve years, to the practical as well as the theoretical in his business, devoting all his personal energy to the perfection of the Pictures issued, he willingly challenges comparison between any pictures having the name of "Thompson" upon them, and those made made at any other establishment. And although his prices are lower than are charged at any other respectable Gallery, he feels satisfied that his Pictures are at least as good as any made in the City.

A complete assortment of very fine English GOLD LOCKETS, PINS, RINGS, BRACELETS, &c., &c., (plain and enamelled,) and all styles of fine French CASES, FRAMES, &c., &c., of his own importation, of the best quality, and at low prices.

Velvet, Papier Mache, and Pearl Cases, with Pictures, from $1.50 to $30 each.

Daguerrean Operators, from the Country, wishing Stock or Materials, would do well to call before purchasing elsewhere.

☞ Please notice the name and number.

oc7–1y J. W. THOMPSON,
Daguerrean Artist and Stock Salesrooms, 315 Broadway, New York.

BURGESS' DAGUERREOTYPES, 293 Broadway, five doors above the Irving House. Likenesses taken in all the various styles of the art. Daguerreotypes copied, &c.

☞ Entire satisfaction guaranteed, au19–6m

DAGUERREOTYPES FOR 50 CENTS, in a beautifully embossed Morocco case, colored, and all complete for only 50 cents, at HUNT'S, 207 Bowery, fourth door below Rivington street. Mr. Hunt particularly requests his friends and the connoiseurs of good pictures in general, to spend a few minutes in finding his Gallery, or they will stand a chance of having to do, as hundreds have already done, to pay their money a second time in order to have a good likeness, as no picture is allowed to leave his hands unless perfect satisfaction is given. oct14-1y

LAWRENCE'S GALLERY is the very best place in the world to get a good daguerreotype, or photographic likeness. His Miniature, Cabinet, and Life-size colored Photograps are exceedingly life-like and beautiful. Persons having inferior daguerreotypes of deceased friends, can have a beautiful and proper likeness. Likenesses of nearly 200 clergymen to be seen at his Rooms, 381 Broadway, corner of White street.

N. B.—The London and New York Prize Medal for the best daguerreotype was awarded to Mr. L. sep30–1y

J. THWAITE, DAGUERREOTYPIST, 206 Chatham Square.—To the Inhabitants of New York and Vicinity:—Individually your attention is called to a subject which interests every member of your family, and at the same time will, in the future, bring to yourself pleasing remembrances of the past, and as you, perhaps, will never enjoy a more fitting opportunity than the present, you are respectfully invited to visit the Gallery of Daguerreotypes, 206 Chatham Square.

☞ This extensive Establishment possesses advantages and facilities for producing in the most expeditious manner possible, the finest and most durable Daguerreotypes.

Here will be found a large and new arranged Skylight upon the Second Floor, together with a fine Reception Room, over one hundred feet deep. The location is public, yet convenient, and at all times visitors are received in the most courteous manner.

The Proprietor of this Establishment has spared no expense in fitting it up in the best mechanical as well as the most scientific principles. By his new arrangement of light he is enabled to produce the finest specimens, either in clear or stormy weather.

☞ Particular attention paid to taking Children's Daguerreotypes.

Paintings, Engravings, Daguerreotypes, &c., &c., copied accurately and with the greatest possible care.

Mr. Thwaite attends personally to his patrons.

Remember the Number—206 Chatham Square, over Cook's Fancy Bazaar, half a block from the Bowery and Division street. oct7-1y

Cameo-Daguerreotypes taken only by Chas. H. Williamson, artist and proprietor of the Williamson Gallery in Brooklyn, 249 Fulton street, opposite Clinton. sep30–1y

MEADE BROTHERS, GALLERIES OF DAGUERREOTYPES, contain 3000 Pictures of distinguished persons. Admission free. Awarded 8 Gold and Silver Medals.

N. B. Have just added to our collection magnificent stereoscopic views of Trinity Church and all the public buildings in Washington and New York. Also a number of Pictures of eminent Divines. 233 Broadway, 4 doors above the Astor House. s16 1y

BRADY'S NATIONAL GALLERY OF DAGUERREOTYPES, No. 359 Broadway, over Thompson's Saloon, between Leonard and Franklin streets, New York.

Having united his two Galleries, and combined all his resources to form one establishment which shall be second to none in existence, the proprietor is prepared to execute every description of work in the highest style of the Daguerrean Art. Particular attention is given to Copying Daguerreotypes, Portraits, Statuary, &c., either at the Gallery, or at the residence of the individual.

The attention of the public is especially invited to the new style of Daguerreotypes on Paper, combining the *accuracy* of the Daguerreotype with the *coloring and artistic finish* of the finest painting, at prices so moderate as to place them within the means of all.

Strangers visiting New York are cordially invited to visit this establishment, where will be found the largest collection of life-like portraits of American and European celebrities to be seen in this country

Open to the public at all times. sep9–1y

LARGE SIZE DAGUERREOTYPES, 50 cents each, first class, with handsome case included. Larger sizes and finer cases in proportion. Pictures equally fine in any weather.

GARBANATI, Artist, 435 Broadway,
oct21-1y corner of Howard street.

LIFE AND FIRE INSURANCE.

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.

DIRECTORS:

Crowell Adams, 244 Fulton-st.
Levi Apgar, 73 Dey-st.
Joseph S. Barker, 212 Front-st.
Ebenezer Beadleston, 59 Dey-st.
Samuel S. Bowman, 17 John-st.
Joseph M. Brown, 72 Cortlandt-st.
Gordon W. Burnham, 175 B'dway.
Walter W Concklin, 155 West-st.
Henry A. Berr, 746 Broadway.
Ely Hoppock, 119 Pearl-st
Moses A. Hoppock, 230 Fulton-st.
William Hustace, 189 Pearl-st.
Israel Minor, 214 Fulton-st.
Valentine Kirby, 23 and 25 Dey-st.
D. Randolph Martin, Ocean Bank.
Cor. V. B. Ostrander, 26 Laight-st.
Jeremiah Robins, 536 Washington.
Benjamin S. Taylor, 80 Vesey-st.
Barrett H. VanAuken, 186 Wash'n.
Ward A. Work, 31 Water-st.
Nathaniel Weed, 63 Amity-street.

GEORGE W SAVAGE, Secretary.
Ap29–1y C. V. B. OSTRANDER, President.

BEEKMAN FIRE INSURANCE COMPANY, CAPITAL $200,000. Office, 151 Nassau street, (Brick church chapel,) N. Y.

This company insures against loss or damage by Fire, on the most favorable terms, Buildings, Merchandise, Furniture, and Vessels in Port and their Cargoes. Orders by post, or in person, will be promptly attended to.

BENJAMIN W. BENSON, President.

DIRECTORS:

A. C. Kingsland,
Wm. H. De Groot,
James Morrison,
Edw'd I. Jaques,
Abr'm B. Miller,
Edw'd V. Price,
Wright Gillies,
Stephen W. Smith,
T. A. Howe,
M. M. Van Beuren,
George J. Byrd
William West,
Alph. Underhill,
Benj. W. Benson.
Wm. D. Andrews,
Eben'r Collamore,
James Litton,
Thomas McElrath,
James Coggeshall,
Wm. H. Simonton,
James N. Crow,
Albert Journeay jr.,
Addington Reed,
J. Edgar,
Seely Brown,
Thomas Keech,
R. A. Tooker,
John H. Hallett,
J. O. Fowler,
Daniel Hodgman,
Alex. C. Poillon,
Wm. T. Dugan,
Geo. W. Farnham,
T. B. Coddington,
J. G. Merritt,
Chas. S. Francis,
William Miles,
J. S. Lounsbery,
Wm. Westerfield,
Thos. E. Cooper,

[f4-1y] William P. Lyon, Secretary.

HARMONY FIRE INSURANCE COMPANY; Capital **$150,000;** Office, No 6 Broad street, New York; will insure Buildings, Merchandise, Ships and their Cargoes in port, and Personal Property generally, against Loss or Damage by Fire.

DIRECTORS:

John Brouwer,
M. X. Harmony,
Thomas E. Davis,
John Garcia,
T. James Glover,
C. F. Lindsley,
E. H. Howell,
Henry Morgan,
Richard Lathers,
William Callender,
Frederic De Peyster,
Peter Morris.
Arthur Leary,
Dewitt Bloodgood,
G. W. Coster,
James Donaldson,
S. P. Bell,

WM. CALLENDER, President.

T. James Glover, Counsel. [m18-1y] R. O. Glover, Secretary.

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation nine years, and now have an accumulated fund of **$814,044 95,** principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.

PLINY FREEMAN, Actuary

C. R. Bogert, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. ja1-tf

January 1st, 1854, **CAPITAL** (drawing Interest) **$1,774,005.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1854.

Offices { 151 Market street, Newark.
11 Wall street, New York.

Balance per statement Jan. 1, 1853			$1,559,092 12
Premiums received during the year		$481,042 85	
Interest received during the year		93,234 55	
Total receipts for 1853		$574,277 40	
For losses unpaid Jan. 1st, 1853,	$ 33,200		
For losses of the year * 1853,	113,100		
For purch'se of policies surrender'd	41,124 35		
For salar's, taxes, postage, exch'ge,	20,204 59		
For commissions to agents	28,161 72		
For physicians' fees	2,464 35		
		238,255 00	336,022 40
Balance			$1,895,114 52
For dividends			121,109 06
Nett balance, Jan. 1, 1854			$1,774,005 46

* Losses unpaid, awaiting proofs of death, $22,500.

ASSETS.

Cash on hand		$56,039 19	
Newark City six per cent. Bonds		1,500 0	
Brooklyn " " " "		50,000 00	
Albany " " " "		25,000 0	
Troy " " " "		25,000 00	
Bonds and mortgages on real estate, worth double the amount		816,568 66	
Real Estate in Newark		17,052 57	
Premium notes drawing 6 per cent. interest		765,484 03	
Loans on scrip		7,599 11	
Premiums, notes, and cash in course of transmission		9,761 90	
			1,774,005 46
Nett accumulation Jan. 1, 1854,		$1,774,005 46	
Total amount of dividends and interest paid to date	$437,725 67		
Total amount of losses by death paid to date	995,933 45		
		1,433,659 12	
			$3,207,664 58

Upon the policies now in force, issued prior to Jan. 1st, 1853 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, (being the surplus premium paid in 1852) payable in conformity with the present rules of the company.†

The Directors having in reserve the sum of $200,000 of declared profits, as required by the By-Laws, have, from the surplus, ordered the payment of the *sixth dividend*, being that declared Jan. 1st, 1852, the same to be paid to the members at the time their annual premium comes due, during the year 1854. Those holding scrip of 1852, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit, to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson,
Thomas B. Segur,
John R. Weeks,
Randall H. Greene,
Charles S. Macknet,
Isaac H. Frothingham,
Andrew S. Snelling,
Joel W. Condit,
Lewis C. Grover,
Henry McFarlan,
Edward A. Strong,
Nehemiah Perry.

ROBERT L. PATTERSON, President.
Joel W. Condit, Vice President. B. C. Miller, Secretary.
L. C. Grover, Attorney and Counsel. J. P. Bradley, Mathematician
Joseph B. Jackson, M.D., Medical Adviser, Newark.
James Stewart, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

N. B. California Risks are taken at the lowest rates. Parties are permitted to visit Europe, without extra charge.

---

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. m1-1y

THE MARKET FIRE INSURANCE COMPANY, Capital **$200,000.** Office, 286 Pearl street, Market Bank Building.

DIRECTORS.

WILLIAM BIRDSALL, President.

Philetus H. Holt,
Jackson S. Schultz,
Frederick Fawcett,
Stephen W. Gaines,
Elisha L. Walton,
Oliver H. Shepard,
John K. Woolsey,
Edgar T. Ryder,
Isaac Walton,
Henry G. Reeve,
William P. Miller,
Stephen Valentine,
Joseph E. Bulkley,
Joseph P. Wickham,
Samuel W. Moore,
Roland G. Mitchell,
Robert M. Field,
William Miles,
Henry Rowland,
Silas Davis,
William E. Bird,
Jacob T. Merritt,
Wm. Dennistoun,
Edward Cromwell,
Alfred L. Rowe,
Theodore Banks,
Nelson Sherwood,
David Sands,
Wm. Birdsall,
Wm. Cromwell.

This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f25-1y] ASHER TAYLOR, Secretary.

FIRE INSURANCE.—ROYAL INSURANCE COMPANY of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, **£2,000,000 Sterling, or $10,000,000;** paid up Capital and Surplus **$3,000,000.** A Special Fund of **$150,000** invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

NEW YORK TRUSTEES:

John J. Palmer, James M'Call, Adam Norrie.

COMMITTEE OF MANAGEMENT:

William C. Pickersgill, Alexander T. Stewart,
Adam Norrie, Robert L. Maitland, Henry L. Routh,
Henry Eyre, Benjamin B. Sherman, John Auchincloss.

Edmund Hurry, Surveyor. [ap1-1y] A. B. McDONALD, Agent.

FULTON FIRE INSURANCE COMPANY, No. 40 Wall street, New York, (Manhattan Bank Building.) Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.

DIRECTORS:

Andrew B. Hodges,
John J. Hicks,
Minor H. Keith,
John DeBevoise,
Grahams Polley,
Thomas C. Moore,
Thomas M. Clark,
Joseph Boughton,
James S Bearns,
Ralph Pomroy,
Edwards W. Fiske,
Phillip S. Crook,
Francis B. Spinola,
Jacob D. Fowler.
Barnet B. Boerum,
George Barnes,
Henry A. Kent,
John L. Everett,
Timothy B. Crawford,
E. R. Livermore,
Jacob B. Boerum,
James Affleck,
James Moore,
John J. Crane,
Geo. W. Prince,
M. Kalbfleisch,
W. E. Caldwell,
J. Schenck Suydam
William A. Cobb,
J. V. Schoonmaker
Edward Neville,
John Moore,
Jared Sparks,
James L. Morgan,
Elisha B. Morrell,
A. J. Allaire,
Samuel C. Barnes,
Jeremiah Johnson,
Richard Raynor,
Rollin Sandford.

A. B. HODGES, President.
HENRY A. KENT, Vice President.
W. MULLIGAN, Secretary. ap15–1y

LAFARGE FIRE INSURANCE COMPANY, in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, **$150,000.** Insures Buildings, Merchandise, Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.

DIRECTORS:

James Van Norden,
William K. Lothrop,
James E. Brown,
John Newhouse,
Isaac Fryer,
Frederick Hadley,
John G. Wellstood,
Chas. C. Cunningham,
William Laimbeer, Jr.,
Richard Schell,
William K. Thorn,
Alex. McKensie,
Levi Onderdonk,
Joseph H. Jennings,
Robert Smith,
John L. Tonnele,
Francis Blanchet,
James W. Randell,
Daniel B. Pierson,
Robert Orr,
Nathan Clark,
Peter Poillion, Jr.,
Robert H. Goff,
Abm. M. Binninger,
George H. Bell,
Daniel T. Rogers,
Elisha Brooks,
Edward C. West,
Robert Paton,
Orsamus Bushnell,
James Black,
George W. Kerr,
Philip G. Weaver,
Robert McClellan,
William Voorhis,
Adelmour W. King
Jas. Wotherspoon,
Chas. H. Smith,
D. Colden Ruggles,
R. C. Rathbone,
J. W. Rumsey,
John M. Mason,
Moses M. Bradley,

Marcellus Eels, Sec'y. JAMES VAN NORDEN, President.
George B. Deane, Surveyor. my20–1y

BRITISH COMMERCIAL LIFE INSURANCE COMPANY—London and America. No. 65 Wall street. Capital $3,000,000. This Company offers the following

ADVANTAGES TO INSURERS:

Low rates on insurances without profits.
Loans granted on policies.
Half of premiums may remain on Loan

On the Mutual Principle, the profits are divided every six years Bonuses paid in cash, if required. Last Bonus declared was 34 per cent.

ap1-1y GEO. M. KNEVITT, Agent.

HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.

This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for Policies of Assurance.

Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.

Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year, without extra charge.*

California, Australia, and other Foreign risks taken at a moderate extra premium.

Pamphlets and full information may be had on application at the office of the Company.

BOARD OF DIRECTORS:

Jacob Reese,
John R. Suydam,
Henry Beadel,
Robert Schell,
Henry S. Leverich,
Joseph Foulke,
F. A. Palmer,
George W. Riggs,
Joseph Britton,
F. W. Edmonds,
S. Cambreleng,
John L. Buckley,
George Clark,
Benjamin Babcock,
R. W. Howes,
Samuel H. Foster,
Nathan Starr,
W. N. McIntire,
N. H. Wolfe,
John Slosson,
James S. Sandford,
Curtis Judson,
John W. Mersereau,
Alex. Muir,
Eugene Dutilh,
John Gray,
James F. Hall,
John S. Harris,
J. W. Kellogg,
Albert Ward.

Wm. V. Porter, Secretary. JACOB REEZE, President.
S. Cambreleng, Counsellor.
John T. Metcalfe, Consulting Physician.
Charles D. Smith, M.D., } Medical Examiners.
Edward Fields, M.D., }
oct7–6m

PIANOS AND MUSIC.

NEW MUSIC.—COOK & BROTHER have just published the following:

My Own Fireside. Beautiful song, with chorus and libitum, by Julius Metz. 25c.

Love Illumes the Darkest Night. By the popular composer, Thos. Baker. 25c.

Farewell! farewell! all thy sorrows now are o'er. Song or Quartette by J. M. Pelton. Easy and effective. 25c.

Grapeshot Polka Redowa, by Sandegson. Dedicated to Major W. M. B Hartley. Popular, easy style. 25c.

La Verta (Valse sentimentale). Metz, Classical style. 38c.

Harebell Waltz, by Timothy Trill. Brilliant, with appropriate Vignette. Colored, 38c. Plain, 25c.

Bridal Gift Polka. T. J. Cook. Splendid vignette. 50c.

On hand, a fine assortment of Haines Bros. & Cumming's brilliant-toned Piano Fortes, at prices that defy competition. All the new Music of the day, Melodeons, Guitars, &c. COOK & BRO.

aug5-6m 843 Broadway.

PIANOS & MUSIC.—BERRY & GORDON, No. 297 Broadway, New York, publishers of Music and Music Books, and dealers, wholesale and retail, in Music Merchandise, Piano Fortes, new and second-hand; Boudoir Pianos, for small rooms; MELODEONS in great variety and of the best quality; exclusive agents for the superior Piano Fortes—with and without the Æolian—made by Hallet, Davis & Co.; these Pianos, having the grand suspension bridge and improved curved scale, produce a finer tone than any others. A great variety of SECOND-HAND PIANOS, prices, from $30 to $200. All instruments warranted, and offered very low. We have just published—"Little Katy's Dying Bed," very popular, 25 cents; "Deal Gently with the Motherless," 25 cents; "O, Call Me Home Again," having a great sale, 25 cents; "Go it while you are young Schottisch," 25 cents; "Young America Polka," 25 cents, dedicated to Captain Ingraham, the deliverer of Koszta. A great variety of New Music: teachers, the trade and seminaries will be supplied very low.

☞ Orders from the country sent free of postage.

feb18-1y BERRY & GORDON, 297 Broadway, New York.

PIANOS.—T. Gilbert & Co's Premium Pianos, with or without the Æolian. No article of American manufacture has received such universal commendation from the press throughout the civilized world as these celebrated Pianos. Gilbert's Boudoir Pianos. Horace Waters' Pianos, for power, purity and richness of tone, and elasticity of touch, they challenge comparison with those of any other make. Hallett & Cumston's Pianos, of the old firm of Hallett & Co Jacob Chickering's Pianos. All of the above celebrated Pianos can be found only at the great Music Establishment of Horace Waters, No. 333 Broadway.

Melodeons.

S. D. & H. W. Smith's celebrated Melodeons. The wonderful perfection to which Messrs. Smith have brought their well known Melodeons, places them far in advance of those of all other makers, in every desireable quality of tone and finish. Being tuned in the equal temperament, the same as the Organ and Piano, they are a delightful instrument to perform upon, and are the only ones so tuned. Prices from $60 to $150. Melodeons of all other styles and prices. Second-hand Pianos at great bargains; prices from $40 to $175. Every instrument warranted.

Music.

The largest and best selected catalogue of sheet music and musical productions, both European and American, in the Uuited States.

Music sent by mail post paid.

aug26–3m HORACE WATERS, 333 Broadway.

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the nnmerous testimonials from the American Institute and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6½ to 7½ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best mauufacturers, which they will sell on liberal terms.

GROVESTEEN & TRUSLOW,
sep23–1y 505 Broadway, adjoining St. Nicholas Hotel, N. Y.

J. F. BROWNE & CO., makers and importers of Grand, Semi-Grand, and Six Octave, Double-Action HARPS; Warerooms, 295 Broadway; have always on hand a large collection of these beautiful Instruments, with every article connected with the Harp, of the best quality, and at moderate prices. A list of prices and descriptions, can be received by mail, single postage

J. F. BROWNE, London and New York.
[Established 1810.] Feb11-1y

MICHROCORDION PIANO FORTES.—J. & N. THURSTON, Successors to Joshua Thurston, having devoted the past four or five months to the improvement of Piccolo Piano Fortes, are now prepared to offer an instrument called a Michrocordion Piano, superior to all other uprights, in point of tone, strength and cheapness. We shall continue to manufacture the Square Piano as before. Warerooms at the Manufactory, corner of Second avenue and Thirty-fourth street, and 15 Bible House, (Astor Place) near Third avenue. Second-hand Pianos for sale and taken in exchange. Pianos to let, tuned, and repaired. Dealers in Music. my27–1y

PIANOFORTES OF SUPERIOR FINISH AND TONE.—The undersigned would respectfully inform those in want of pianos that they are constantly manufacturing, and have now on hand at their wareroom, 361 Broadway, an assortment of every superior instruments in large size, plain, and carved cases, 6, 6½, and 7 octaves, made in the very best manner and fully warranted. We would also state to those wishing a very superior instrument. that our pianofortes are fully equal, and are not surpassed by any in the market for beauty and fullness of tone, excellence and durability of workmanship, and long standing in tune. BENNETT & CO., 361 Broadway.

my20–1y Factory, 311, 313, 315 Rivington street.

A. W. LADD & CO.'S CRYSTAL PALACE FIRST PREMIUM PIANO FORTES, are just what every purchaser wants (viz.: a remarkably good instrument at a low price). See the official award of the Crystal Palace prizes to A. W. LADD & CO. A large assortment of the above celebrated Pianos, of 6, 6 1-3, 6½, and 7 octaves, in plain and carved cases, always in store. We wish to cal attention to our "GRAND DIAGONAL" Piano, with new Grand Action, which has no superior in all the points which constitute a perfect instrument. LINCOLN & THOMPSON. Sole Agents,

my13–1y 441 Broadway.

ATTENTION is respectfully invited to our extensive assortment of superior PIANO-FORTES at our new and spacious warerooms, No. **421** Broome street, (a few doors east of Broadway,) which, in consequence of the increased demand for our unrivalled instruments, have been fitted up with special regard to the convenience of our numerous friends and patrons.

je24–1y LIGHT, NEWTON & BRADBURYS.

P. LYNCH, manufacturer of PIANO FORTES, keeps constantly on hand a fine assortment of Pianos, in plain and ornamental cases, which he offers for sale on the most reasonable terms, at his Warerooms, 559 Broadway. Pianos let on hire. m25-1y

PIANO FORTE MANUFACTURERS.
R. GLENN & CO.

Warerooms, No. 83 Spring street, two doors East of Broadway.

☞ Pianos on hire and exchanged. ja28–1y

PIANO FORTE MANUFACTORY AND WAREROOM, corner of 14th-street and 3d-avenue. H. WORCESTER offers for sale a large assortment of choice Piano Fortes, from 6 to 7 octaves, in elegant Mahogany and Rosewood cases, all which are manufactured under his own supervision, and for sale on reasonable terms. ja28–1y

T. H. CHAMBERS,
PIANO FORTE MANUFACTURER,
ja28–1y$ Warerooms No. 385 Broadway, New York.

PIANO FORTES.—V. F. HARRISON respectfully informs his former customers and the public generally that he continues his manufactory and warerooms at **37 Mercer street,** between Grand and Broome, where may be found a splendid assortment of Pianofortes, from 6¾ to 7¼ octaves, with the latest improvements. ap1-1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m4-1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,

548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards. mar4–1y

CHURCH ORGANS.—The subscriber has constantly on hand Organs of the following description for sale:

No. 1. Three stops, 7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.

No. 2. Four stop—8 feet 9 inches high, 5 feet 6 inches wide, 2 feet 10 inches deep.

No. 3. Five stops—9 feet 6 inches high, 5 feet 6 inches wide, 3 feet deep.

No. 4. 8 stops—10 feet 6 inches high, 6 feet 6 inches wide, 3 feet 10 inches deep.

No. 5. 10 stops—12 feet high, 7 feet 6 inches wide, 4 feet 6 inches deep.

No. 6. 12 stops—13 feet high, 9 feet 6 inches wide, 6 feet deep.

The above dimensions are for Grecian cases, if Gothic they are somewhat higher. Two second hand organs with two sets of keys each. For further information apply to

mar4–1y HENRY ERBEN, 172 Centre street, N. Y.

FURNITURE.

CABINET FURNITURE WAREHOUSE and General Upholstery Establishment, at 536 Broadway and at 84 Sixth Avenue. All the varieties of Cabinet Furniture made to order, of the very best materials. Church, Hotel, and Steamboat orders completed at short notice. At **536 Broadway** a rich assortment of Rosewood, and at **84 Sixth Avenue** will be found good substantial Mahogany, Walnut, and Cottage Furniture.

HENRY STONEY,
f18-1y opposite the Prescott House.

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by [Jan 1-1y] LUCIUS HART.

NEW LOCATION—Fitzsimmons' Furniture and Upholstery Warerooms, **483** Broadway, between Broome and Grand streets and at his old stand, **235** Bowery, opposite Prince street. The subscriber calls the particular attention of his customers and the public generally to his new stock of fine and substantial Rosewood and Mohogany Furniture, made and upholstered under his own circumspection, with the best of seasoned materials, and by the most eminent workmen, and which he offers to sell cheaper than any other house in Broadway, his motto being quick sales and light profits. Upholstery in all its branches executed in the neatest and best manner.

F. FITZSIMMONS,
sep30–1y **483** Broadway, between Broome and Grand streets.

RICH CABINET FURNITURE.—E. W. HUTCHINGS, 475 Broadway, having completed his alterations and extensive additions to his Warerooms, is now prepared to show the largest and most elegant assortment offered for sale in this city, all of which has been manufactured under his own inspection, and warranted in every respect Those about to purchase, this season, will find it to their interest to call before buying elsewhere. f25-1y

FURNITURE.—ROJAS & CO., 487 Broadway, corner of Broome street, manufacturer of all kinds of Cabinet Ware Furniture, have on hand a good assortment of articles of various descriptions which they offer to sell at very reasonable prices. They are daily receiving from their factory at Elizabethport, New Jersey. sep30-1y

IRON FURNITURE DEPOT—IRON BEDSTEADS AND IRON FURNITURE of all descriptions.—Spring Mattrasses and elastic Paaliasters, which are acknowledged to be the best and cheapest Beds for health, economy, comfort and neatness. They retain their elasticity—do not get hard and uncomfortable like other Beds or Mattrasses. A large assortment of every variety of Bedding at *cheapest* rates constantly on hand.

N. B.—All orders promptly furnished and sent to any part of the city or country. Warerooms, 553 Broadway. oct7-3m

ENAMELLED, COTTAGE FURNITURE.—Elegant Fashionable styles of Enamelled, suits of the best workmanship and materials, at the lowest rates, by the subscriber, at his Factory No 72 White st., and wareroom 516 Broadway, marble building opposite the St. Nicholas Hotel. [Sep23–6m] S. H. WARWICK

HOUSE FURNISHING GOODS, at PETERSON'S Wareroom and Manufactory, 144 Bowery, N. Y., where Housekeepers can find a general assortment of Wood, Willow, Britannia Metal, and Plated Goods, Table and Pocket Cutlery, Planished or Block Tin, Japanned and Plain Tin-ware, Meat Safes, Refrigerators, Stoves, Kitchen Ranges and Portable Heaters for dwellings, Churches, &c. Also a variety of fancy goods

R. E. PETERSON, } 144 Bowery, N. Y.
mar18-1y W. T. PETERSON }

J. S. PECOCKE, LOOKING-GLASS AND PICTURE-FRAME MANUFACTURER AND GILDER. Piers, Mantels, Ovals, Pier Tables Brackets, Cornices, &c., made to order. N. B. Old Frames re gilt and Paintings varnished. 483 Broadway, between Grand and Broome streets, New York sep30–1y

GEO. F. BRISTOW, MORSE & CO., PIANO FORTES AND MELODEONS. 423 Broadway. oct14-1y

DENTISTS.

BERHARD.—SURGICAL AND MECHANICAL DENTIST, and manufacturer of Incorruptible Teeth, No. 167 Bowery, between Delancey and Broome sts. (east side,) New York. Sep. 23–1y.

DR. J. T. STRATTON, DENTIST, 111 Fourth Avenue, (cor 12th street,) formerly 229 Grand street, New York. oc14-1y

DR. C. A. PECK, Dentist, has returned to the city and may be found at his old location, No. 327 Grand street.

Beautiful translucent mineral Teeth inserted according to the latest improvements from $1 to $5 per tooth.

The teeth extracted, and, in case of emergency, a set inserted without the patient leaving the office.

Peck lotion to prevent pain in extracting (without producing insensibility), prepared and used only by himself.

Fillings warranted from 10 to 30 years.

Particular attention to the regulation and proper growth of children's teeth.

The kindest treatment to patients; fair bargains, and a truthful, candid opinion, without any especial eye to the dollar department.

Office open from 8 A.M. to 6 P.M., and on Sundays, for extracting, from 9 to 10 A.M.

Superior powder for the teeth, 25 cents per box.

Tonic wash for discussed ahd bleeding gums, 25 cents per bottle.

Reference to several thousand people in New York and vicinity.

sep30–6m

DR. A. STARR, Surgical and Mechanical Dentist, No. 397 Grand street, New York, between Clinton and Suffolk streets, opposite the Mechanics' and Traders' Bank. se25-6m

DR. C. BAKER, Dentist, Room No. 1, 609 Broadway, corner of Houston street, charges moderate, according to the circumstances of persons. Teeth drawn for the poor gratis. m18-1y

A good Tenor Singer (at the same place) wants a situation in an Episcopal Church, or would join a party to make up a quartette choir, to be made available by the first of May.

SANFORD BABCOCK, Dentist. Office and residence, **489** Hudson street, New York, 2d door above St. Luke's church.

All diseases growing out of a diseased condition of the Dental organism, successfully treated; every operation will be performed in the most perfect manner, upon the natural Teeth. Gold used of the finest quality, for filling the Teeth. Dr. Babcock would respectfully call the attention of the public to his specimens of Blocks of Teeth, mode and manner of inserting full sets, etc. m11-1y

DRS. ROWELL & DAVIDSON confine their attention to the practice of DENTISTRY in all its various branches. Their practice embraces every operation known to the profession, from the simple extraction or insertion of single teeth, to the restoration of complete upper and under sets, on the finest gold plates, by atmospheric pressure. They also insert pure gold palates, when necessary for the restoration of the voice.

f18-1y ROWELL & DAVIDSON, 11 Chambers street, N Y.

GILBERT HICKS, Engraver and Printer, 11 Madison, corner Rosevelt street, New York. Wedding, Visiting, Business Cards, &c., Seals, Door Plates, and Jewelry, neatly engraved. ap1-1y

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.

The subscriber keeps constantly on hand a select assortment of the finest grades of wine, for the abovenamed uses.

ap15–1y GEO. E. MENDUM, 18 Wall street.

PAPER HANGINGS. WHOLESALE AND RETAIL. **257** Broadway.

Removal!

THOMAS FAYE, (Late of "Thos. Faye & Co." 436 Pearl street, and formerly of "Parks & Faye." 379 Pearl street,) having associated with him C. C. NEVERS and J. M. COPLAND, his late partners, under the firm of THOMAS FAYE & CO., has opened a new depot at 257 Broadway, directly opposite the City Hall.

We are now opening an entire new stock of *French and American Paper Hangings*, fancy and staple, decorative and plain, which are offered to the trade, merchants, landlords, and housekeepers, at the lowest market prices.

New designs for Parlors, &c., by every steamer, from our agent in Paris.

Artistic workmen attend to the Retail Department.

THOMAS FAYE & CO., Importers and Manufacturers,
jy8–6m † 257 Broadway, directly opposite the City Hall.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1854.

President: Thomas P. Cummings, 121 William street.
1st Vice President: Edwin B. Stimson, M. D., 33 West 23d-street.
2d " " Richard Kipling, 32 Maiden Lane.
Corresponding Secretary: William A. Duncan, 161 William street.
Recording Secretary: Theo. R. McIlwaine, 194 Broadway.
Financial Secretary: A. W. Hoffman, 102 Chambers street.
Treasurer: Charles P. Burdett, 47 Fulton street.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853–4.

1st Vice President: B. J. Hathaway.
2d " " Charles H. Birney.
Corresponding Secretary: Thomas K. Lees.
Recording " Samuel E. Caldwell, 168 Sackett street.
Treasurer: W. W. Russell.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5–tf

BELLS! BELLS! BELLS! for Churches, Factories, Steamboats, School Houses, Plantations, Locomotives, Hose Carriages, Ships and Railroad Stations.

The subscribers manufacture and keep constantly on hand—and at their agency in New York—the above assortment of Bells, cast and hung on an entirely new principle, viz: cast in metallic castings, which we have lately invented and adapted to Bell castings—and have applied for Letters Patent. We have purchased the entire right of Hildreth's improved Rotary Yoke. This attachment, by loosening one bolt, admits the bell to turn, causing the clapper to strike in a different place, lessening the risk of breaking. A moveable journal is also connected with the Yoke, so the Bell can be raised or lowered at pleasure. Also, cast steel Springs arranged so that the clapper cannot rest on the Bell. An extra hammer for tolling; also every improvement combined that is in use. We give our attention particularly to making Chimes or Peals of Bells, keyed on any letter in the musical scale desired; we can perfect them as to their respective keys, without resorting to the ordinary way of chipping or filing, and would refer to the one recently made at this Foundry, (the first complete Chime ever made in this country) and hung in St. Stephen's church, Philadelphia. We are now executing orders for three chimes of 8 and 9 Bells each, for New Orleans, Lancaster, Pa., and Cleveland, Ohio.

J. H. HITCHCOCK, one of the proprietors, having had 20 years' experience making Bells with the late Mr. Andrew Meneely, and for 10 years, had the whole charge of that Foundry, and having made all the model patterns for that establishment, we do not hesitate to warrant, from improvements made since that time, not only a superior shape and finish to our Bells, but one third more tone than can be produced from any other make, "weights being equal," as was awarded to us the highest premium at the State Fair, held at Saragota Springs in Sept. 1853; also, a gold medal at the Fair of the American Institute, held in New York in October 1853,—as well as at the Exhibition of All Nations, when we again received the medal for superior tone and finished Bells—not having sufficient room alloted to us to exhibit a full chime we were debarred the opportunity of doing so. Every variety of hangings for Steamboat or Ship Bells, brass or bronze, finished with any inscription, engraved or cast on the Bell, desired—Old Bells taken in exchange for new ones.

All our Bells are warranted in every particular

☞ Letters addressed to the subscribers, at Troy, Rensselaer Co N. Y., shall have our immediate attention.

JONES & HITCHCOCK, Troy, N. Y.

G. H. Swords & Co., Agents, 40 Dey street, N. Y.

Information can also be obtained of, and orders executed by Stanford & Swords, New York. mar26–1y

BELLS! BELLS! BELLS! *For Churches, Academies, Factories, Steamboats, Plantations, etc.,* made by the Subscribers, and a large assortment kept constantly on hand, mounted with their newly improved Iron Yoke, which by a detached plate permits the Bell, without taking it from the Yoke, to be turned on its vertical axis any distance, however small, or completely round, thus lessening the danger of a fracture from repeated blows of the Clapper in one place. This Yoke also combines the moveable arm by which the Bell may be raised or lowered in its bearing if desired, thus increasing or diminishing the force of the blow. The recent adaptation of Iron Cases, in which they mould all sizes, increases their working facilities, and also enhances the quality of the casting; which improvements with those of 30 years during which the establishment has been in operation, have gained for their Bells an unequal celebrity for volume of sound and quality of tone, and for which they have just received, Jan., 1854, the First Premium at the World's Fair, many from this country and Europe being in competition, and which is the nineteenth Medal they have received. Being located at the junction of Railroad, Canal, and River routes, they can ship in any direction at a moment's notice. For further information apply for circular. Address, MENEELY'S SONS,

West Troy, Albany Co., N. Y.

G. T. GREEN'S SHIRT ESTABLISHMENT, No. 1 Astor House, New York.

Orders punctually filled. Programme, by which every gentleman can measure himself.

G. T. GREEN respectfully announces that Shirts, guarantied to fit, will be forwarded to any part of the Union, the British Provinces, or elsewhere, on receiving from the parties sending the orders, their personal measurement, in inches, according to the formula given below.

☞ Remember, the size must be carefully and accurately taken, as all necessary allowances are made by the cutters of the establishment.

1st. Size around the neck.
2d. " " wrist.
3d. " " chest, immediately under the arm pits.
4th. Size across the shoulder.
5th. Length of arm, from the point of the shoulder to the wrist joint.
6th. Hight of the person, from the shoulder *to the knee pan.*
7th. The desired height of the collar, and any other directions as regards, style, fashion, etc.

This plan is quite unique, and will be of great value to gentlemen at a distance who find it impossible to obtain at home shirts that satisfy them in style and fit.

G. T. Green's Shirts being made on principles of proportion which can no more err than the result of a correct mathematical process, never fail to equal the anticipations of his customers. He will be found in his store at all hours to the day, for he gives his constan personal superintendence of the details of his business. ap8–1y

GWYNNE'S PATENT REACTION PUMP, and GWYNNE'S PUMPING ENGINE, peculiarly adapted for the use of Steamers, Vessels, Manufactories, Paper Mills, Tanneries, Distilleries, and Railroad Stations, Drainage, Irrigation, Coffer Dams, Mines, Quarries, Dry Docks, Fire Engines, and, in point of fact, for every purpose which requires a Pump possessing advantages, as has been clearly ascertained, over every other now in use. These Pumps, according to size, are capable of raising from Fifty to Five Hundred barrels of water per minute; and combine simplicity, cheapness, durability, freedom from liability to get out of order, a return for the power employed nearly equal to the theoretical formula; and on account of the absence of valves and boxes, permits the passage of foreign matters mixed with the water, without injury to the Pump. As an evidence that we can peform what we undertake to accomplish, we have permission to refer to many scientific and practical gentlemen, amongst whom will be found Peter Cooper, Esq., New York; Mark Healy, Esq., Boston; James Horner, Esq., New York; John G. Stevens, Esq., Rest. Engineer, Raritan and Delaware Canal; Messrs. J. S. Bunce & Co., Mechanical Engineers, New York.

Pamphlets containing full particulars will be furnished, on application at the office of

Messrs. GWYNNE & CO.,
oct28–3m 13 Greenwich street, New York.

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. Fenwicks' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.

All orders sent will be promptly attended to, and put up in cases of two dozen each. GEO. SCRIVEN, Importer,

oc28–6m 93 Maiden Lane

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,

mar 5–1y No. 120 Bleecker street corner Wooster street.

SEWING MACHINES—FOR FAMILY USE—the only one that successfully does fine sewing. For heavy work it has no superior. For sale by the Proprietors, **343** Broadway, N. Y. WHEELER & WILSON MANUFACTURING CO. my20–1y

HILL & BAILEY, HATTERS, No. 582 Broadway, one door from the corner White street, New York.

IVES HILL,
sep30-1y G. F. BAILEY.

STAINED GLASS FOR CHURCHES, &c, manufactured by SHARP & STEEL, No. 216 Sixth avenue, N Y Designs and estimates sent to all parts of the country. au19–1y

LOUTREL & SON, COAL-YARD, corner 1st Avenue and Sixth street, New York. Full weight guaranteed. Orders may be left at our Residences.

References: Rt. Rev. Benjamin T. Onderdonk, D.D.; Rev. Dr. Berrian, rector of Trinity church; Rev. Benjamin Y. Higbee, D.D.; Rev Dr Spencer; Hon. Chas. King; Hon. Luther Bradish; Hon. Julian C Verplanck. LEWIS LOUTREL, 576 Broome street,

sep30-3m BENJ. B. LOUTREL, 63 West 21st street.

THE GOLD MEDAL FURNACE.—CULVER'S PATENT HOT-AIR FURNACES, REGISTERS, and VENTILATORS manufactured extensively, and sold wholesale and retail by CULVER, SIMONDS & Co., 52 Cliff street, near Beekman, New York.

This Furnace is a very superior article, combining economy, utility durability, beauty, and convenience. It was invented in 1845, took the Silver Medal, the highest prize, in 1846, at the Fair of the American Institute, and since the great World's Fair, has taken the highest premium, a Gold Medal, awarded by the same American Institute, for the best Air-Warming and Ventilating Furnace, over all competitors, in 1852. Also, the most approved styles of scroll Registers and Ventilators, a great variety of sizes, round, square, plain, ornamental, japanned, enamelled, marbleized, and bronzed, with Fire-place, Gothic and Pedestal styles, Cast Iron Chimney Tops, Smoke and Water Pipes, Sinks, &c. Warming and Ventilating Apparatus supplied at short notice, and plans, drawings, and directions for setting, furnished when required ap1-1y

"ALL CHILDREN ARE BORN GOOD."

—Lord P.'s speech at Some-say Stick-in-the-Mud.

Sure Nature's gone daft, and men must be gabies,
Or speeches in Hampshire are not understood,
To think that the world is now changed, and its babies
Are born without sin, so remarkably good:
Let's hope that Lord P. will, with common sense burning
(The thing is of moment, and brooks of no joke),
Turn *babe*, and forthwith to his *good* days returning,
Devise us some schemes which *won't* end in *smoke*.

—John Bull.

BELL RINGING IN ENGLAND IN THE LAST CENTURY.—I found the following quaint lines painted on the wall of the belfry of the ancient church of All Saints, Hastings, and forward them to you as illustrative of the social pastimes of our forefathers in the days of George the Second:—

I. H. S.
This is a belfry that is free
For all those that civil be;
And if you choose to chime or ring,
It is a very plesant thing.

There is no music play'd or sung
Like unto bells when th're well rung;
Then ring your bells well, if you can:
Silence is best for every man.

But if you ring in spur or hat,
Sixpence you pay, be sure of that;
And if a bell you overthrow,
Pray pay a groat before you go.
1756.

OXONIENESIS.

—Clerical Journal.

CLERGY of the PROTESTANT EPISCOPAL CHURCH

IN THE CITY OF NEW-YORK AND ITS VICINITY.

Onderdonk, D.D., Right Rev. Benjamin T., 106 Franklin street.
Anthon, Rev. Edward, } 156 Second Avenue.
Anthon, D.D., Rev. Henry, } 156 Second Avenue.
Barton, Rev. J. Graeff, 48 East Twenty-fourth street.
Beach, Rev. Alfred B., Rectory of St. Peter's church, West 20th-st.
Bedell, Rev. Gregory T., 6 Boorman Place, 33d-street.
Berrian, D.D., Rev. William, 50 Varick street.
Chauncey, Rev. Peter S., 12 West Thirty-second street.
Clapp, Rev. Caleb, Sixth street, three doors east of Avenue C.
Cook, Rev. Edwin R. T., 104 Twelfth street.
Cook, Rev. Thomas, 276 Houston street.
Cooke, Rev. Samuel, 60 Eleventh street.
Cox, Rev. Richard, 36 East Thirty-fifth street.
Cruse, D.D., Rev. Christian F., General Theological Seminary.
Dickson, Rev. Robert George, 327 East Twelfth street.
Draper, Rev. George B., 127 McDougal street.
Duffie, Rev. Cornelius R., 151 Lexington avenue.
Eaton, Rev. Theodore A., 55 Morton street.
Eigenbrodt, Rev. William E., 53 Amity street.
Elmendorf, Rev. John J., 109 West 36th-street.
Evans, Rev. Benjamin, 172 Broome street.
Fitch, Rev. Augustus, 278 Tenth street.
Frost, Rev. William J., 239 Fourth avenue.
Gallaudet, Rev. Thomas, 22 Third street.
Geer, Rev. George J., 229 West Twenty-seventh st., near 9th avenue.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, D.D., Rev. Benj. I., Gen. Theo. Seminary, Twentieth street.
Halsey, Rev. Charles H., 9 East Eighteenth street.
Hart, Rev. A. Bloomer, 55 Morton street.
Harwood, Rev. Edwin, 44 West Twenty-ninth street.
Hawks, D.D., LL.D., Rev. Francis L., East 21st-st., cor. 4th avenue.
Henry, D.D., Rev. Caleb S., 637 Broadway.
Higbee, D.D., Rev. Edward Y., 108 Bleecker street.
Hobart, Rev. John H., 10 Hubert street.
Hopkins, Rev. John H. Jr., 637 Broadway, office of *Church Journal*, and 306 Fourth street.
Honghton, Rev. George H., 9 East Twenty-ninth street.
Howland, Rev. Robert S., Astoria.
Hoyt, Rev. Ralph, 2 Little Water street, Five Points.
Hudson, Rev. Henry Norman, 170 Bleecker street.
Irving, Rev. Pierre P., For. Com. Rooms, Bible House, Astor Place.
Jelliff, Rev. Hiram, 144 East Twenty-fifth street, near 2d avenue.
Johnson, D.D. Rev. Samuel R., General Theological Seminary.
Jones, Rev. Lot, 77 Second avenue.
Lamson, Rev. William O., 161 West 22d street.
Lawrence, Rev. Francis E., 198 West Twentieth street.
Leonard, Rev. Alexander S., 7 Hubert street.
Little, Rev. Charles S., 86 East Seventeenth street.
Ludlum, Rev. William S., 299 Greenwich street.
Mahan, D.D., Rev. Milo, 240 West Twentieth street.
McVickar, D.D., Rev. John, 8 College Green.
Millett, Rev. James, 308 Broome street.
Morris, LL.D., Rev. William, 76 Varick street.
Muhlenberg, D.D., Rev. William A., cor. Sixth avenue and 20th-st.
Neville, D.D., Rev. Edmund, corner of Thirteenth st. and 7th avenue.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Peters, Rev. Thomas McC., 6mile-stone, Bloomingdale Road.
Pound, Rev. Jesse, 83 Christopher street.
Price, D.D., Rev. Joseph H., 62 Second avenue.
Richmond, Rev. William, Bloomingdale.
Seabury, D.D., Rev. Samuel, 125 West Thirteenth street.
Sleight, Rev. George N., 42 Tenth-avenue, near 14th-street.
Spencer, D.D., Rev. Jesse A., 26 East Twenty-fourth street.
Sterling, Rev. J. C., 23 Greenwich avenue.
Taylor, Rev. Fitch W., U.S.N., 118 Fifth avenue.
Taylor, D.D., Rev. Thomas House, next to Grace church.
Towell, Rev. Thomas, 48 East Twenty-fourth street,
Tracey, Rev. James C., Eighth-avenue, first house south of 49th-st.
Travis, Rev. Robert Jr., 106 Hammond street.
Turner, D.D., Rev. Samuel H., Gen. Theo. Seminary, Twentieth street.
Tuttle, Rev. Isaac H., rectory of St. Lukes church, 477 Hudson street.
Tyng, D.D., Rev. Stephen H., 83 East Sixteenth street.
Van Kleeck, D.D., Rev. Robert B., 17 Bible House, and 234 West Twentieth street.
Verren, Rev. Antoine, 99 Franklin street.
Walton, D.D., Rev. William, 39 West Twenty-second street.
Ward, Rev. Henry D., 38 West Twenty-third street.
Weaver, Rev. Joshua, 57 West Seventeenth-street.
Weston, Rev. Sullivan H., Trinity Church.
Wilson, D.D., LL.D., Rev. Bird, 206 West Twentieth street.

BROOKLYN.

Allen, Rev. Nathaniel G., 80 Woodhull street.
Brown, Rev. J. H. Hobart, 69 Orange street.
Canfield, Rev. Eli H., 4 Strong place.
Cutler, D.D., Rev. Benjamin C., 1 Sands street.
Diller, Rev. Jacob W., Clinton avenue, adjoining St. Luke's church.
Drowne, Rev T. Stafford, 56 Montague Place.
Guion, Rev. Thomas T., 59 Willoughby-street.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson streets.
Labagh, Rev. Isaac P., Summit street, between Hicks and Henry sts.
Lewis, D.D., Rev. William H., next to Church of Holy Trinity.
Morton, Rev. James, 45 High street.
Peck, Rev. Francis, 147 Duffield street, near Fulton avenue.
Remington, Rev. E. Franklin, Verandah Place, third from Clinton-st.
Sanford, Rev. David P.
Schroeder, D.D., Rev. John F., } 493 Atlantic street.
Schroeder, Rev. John F. Jun., } 493 Atlantic street.
Seymour, Rev. W. Wood, 93 Columbia street.
Shackelford, Rev. John W., Kent avenue, above Myrtle.
Stearns, Rev. John, Nevins, corner of State.
Vinton, D.D., Rev. Francis, 178 Atlantic streets.
Walker, Rev. Robert J., Oxford street 6th house from Myrtle Avenue.

WILLIAMSBURGH.

Davis, Rev. Samuel C., 124 South Eighth street.
Guion, Rev. Alvah, 240 South First street.
Haskins, Rev. Samuel M., 1 St. Marks Place.
Reynolds, Rev. Charles, 85 South Ninth street.
Roberts, Rev. Henry F., 72 Union, head of South Second street.
Sayres, Rev. Samuel W., 99 South Fourth street.

NEW JERSEY

Bowden, Rev. James J., Jersey City.
Bruce, Rev. Vandervoort, Park Place, Hoboken.
Camp, D.D., Rev. Norman W., 26 Irving Place, Garden st., Hoboken.
Gries, Rev. William R., Bergen.
Harriman, Rev. Orlando Jr., Monmouth street, Jersey City.
Macurdy, Rev. David H., Jersey City.

☞ It is respectfully requested that information be given at this office of changes proper to be made in the List of Clergy, on or before the *Thursday* in the *week preceding* the *first Saturday in each month*.

ACKNOWLEDGMENTS.

Free Church of the Epiphany.—The subscriber acknowledges the receipt of the following donation for the poor. From A. C. C., $5.

LOT JONES, 77, 2d Avenue.

November 28, 1854.

The Treasurer of the Missionary Committee of the Diocese of New York, acknowledges the receipt of the following sums, since the 23d of October last, viz:

St Peter's, Westchester, Rev. C. D. Jackson, $17,39; Enclosed in note from Catskill, $2,00; Emanual church, Little Falls, Rev. T. F. Wardwell, $6,50; Trinity church, New York, Rev. Dr. Berrian, (including $160 from Mrs. E. W. Laight,) $184,24; "T. R. J." for, "Diocesan Missions" $2,00; St Paul's Chapel, New York, Rev. S. H. Weston, $65,40; St Paul's, Kinderhook, Rev. F. T. Tiffany, $9,18; St. John's Chapel, New York, Rev. Dr. Berrian, $78, 64; Trinity church New York, collection at consecration of Bishop Potter, $183, 47.

JAMES VAN NORDEN, Treasurer,
corner of Nassau and Cedar streets, N. Y.

Nov. 25, 1854.

New York Bible and Common Prayer-Book Society.

Zion Church, McLean, W. N. Y., Rev. GEO. L. FOOT, ... $5 00
St. Ann's, for Deaf Mutes, Rev. THOMAS GALLAUDET, ... 2.00

Rev. J. Robertson, D. D., $2.50; Mrs. Sarah A. Hodges, $2; Miss Van Ness, $3; Miss Caroline Taylor, $1; Miss S. B. Van Wagnen, $3; Miss Catharine Van Wagnen, $3; Miss M. W. Van Wagnen, $3; Mrs. Susan Baker, $2; Mr. Willim Kimble, $2.

Protestant Episcopal Tract Society.

Rev. J. J. Robertson, D. D., $2.50; Mrs. Sarah A. Hodges, $1; Miss Caroline Taylor, $1; Charles A. Lewis, $1; Rev. J. W. Diller, $1; Miss Catharine Van Wagnen, $1; Miss M. W. Van Wagnen, $1; Mrs. Susan Baker, $1.

The Floating Church of the Holy Comforter.—The undersigned gratefully acknowledges the receipt of the following sums for the payment of the debt for the rent of the Mariner's Home, on the North River:—

From F., $25, through Messrs. Stanford & Swords. From a friend, $5.

Two Hundred and Seventy Dollars will put this matter at rest. Those who feel disposed to aid, are requested to send their gifts to the Missionary, care of Messrs. Stanford & Swords, 637 Broadway.

D. V. M. JOHNSON.

November 27th, 1854.

Grace Mission Church, Williamsburgh.—The subscriber thankfully acknowledges the receipt of the following sums, to aid in the erection of a church for the poor:—

Josiah Blackwell, $100; James Maurice $100; Wm H Guion, $50; M. Keith, $50; H. Amelia Cole, $25; S. J. Beebe, $5; John Thompson, $10; B. W. Ford, $10; E. Ludlow, $10; M. Rochester, $10; J. Post, $10; C. L. Anthony, $10; V. Mead, S. Bacon, R. S. Pendleton, J. Aims, and Beare, each $5

This undertaking is in great and urgent need of aid. Subscriptions will be most thankfully received, and may be sent by mail, to the subscriber, Williamsburgh, or left with Messrs. Stanford & Swords, No. 637 Broadway. N. Y.

Without aid, soon, the work of this church, so much needed, must be stopped, as we do not intend to proceed further than we are furnished with the means to pay.

ALVAH GUION, Missionary and Agent.

Episcopal Orphan Home, 74 Hammond street.—The Ladies of the Home gratefully acknowledge the following donations:

Through Mrs. Fanning C. Tucker: 1 piece of canton flannel, 1 peice of sheeting, from Holmes & Co.; 1 piece of satinet, from Collins, Cummings & Seamen; 1 bag of meal, 6 garments and a donation of stockings, from the Auxiliary Sewing Society of the Home; one basket of cake, from Mr. Treadwell; one ton of coal from Mr. Chipp; one lookingglass, from a lady; one hall lamp, from Mrs. F. M. Babcock; one bundle of clothing, from Miss Kemble; 4 garments, from Miss McLeod.

Nov. 27, 1854.

Advertisements.

EPISCOPAL ACADEMY OF CONNECTICUT.—WINTER TERM begins Jan. 2. A limited number of pupils is received into the family of the Principal at $65 per Session of 14 weeks, for Board, Tuition, &c. Information may be had at Stanford & Swords, 637 Broadway, and S. D. Denison, 19 Bible House. Address,

Rev. EDWARD BALLARD.

Cheshire, Nov. 25, 1854. dec2-4t

BROOKLYN YOUNG MEN'S CHRISTIAN ASSOCIATION.—LECTURES 1854-5; AT THE PACKER INSTITUTE, JORALEMON STREET.—The last lecture of the First Course will be given on Monday evening, Dec. 4, by the Rev. Alexander H. Vinton, D.D., of Boston. Subject: Austria.

Lectures to commence at 7½ o'clock.

The second course will be given during the month of December by Edward Hitchcock, D.D., LL.D., of Amherst College, on the Religious Bearing of Geology,—as follows, viz.:—

Thursday, Dec. 7th—"Principles of Inorganic Geology bearing upon Religion."

Thursday, Dec. 14th—"Principles of Organic Geology bearing upon Religion"

Thursday, Dec. 21st—Illustrations of Natural Religion from Geology."

Wednesday, Dec. 27th—"Illustrations of Revealed Religion from Geology."

The first two Lectures are, in part, a brief elucidation of the principles of Geology, illustrated by the use of numerous drawings.

Tickets for the course, admitting a gentleman and lady,	$1 50
Member's Ticket,	1 00
Single admission,	25

Tickets may be obtained at the Free Reading Rooms of the Association, corner of Joralemon and Court streets, or of Managers.

WILLIAM BACKUS, Ch'mn. Lecture Committee.

DELANCY HOUSE, 729 BROADWAY, CORNER OF WAVERLY PLACE.—This spacious and elegant mansion has been fitted up as a Family Hotel, conducted on the European plan, and challenges comparison with any establishment in the city. The location is unsurpassed, the rooms large and pleasant, all fronting Broadway or Waverly Place, opposite New York Hotel, neatly and tastily furnished, arranged more with a view to comfort than to the elegances which characterize our fashionable hotels, at the same time will please the most fastidious, and need but be seen to ensure an extensive patronage.

Parties can now make a selection of rooms, furnished to their taste, in suits or single; very desirable for families or gentlemen who wish to study economy, as well as to enjoy the retirement of an elegant home.

The travelling community will find this establishment all that is described—quiet, genteel, and emphatically a First Class House. A Restaurant attached, under the supervision of experienced Restaurateurs, with private Dining and Supper Rooms, where every attention will be received by the guests of the House. The proprietor invites his friends and the public to call, with full assurance that it will elicit the commendation of all who patronize this Model House.

nov 25-4t ROSWELL GREEN, Proprietor.

CONCERT FOR THE BENEFIT OF THE EPISCOPAL FREE CHURCH OF THE HOLY MARTYRS, Rev. JAMES MILLETT, Rector.—The friends and patrons of this church and of mission churches generally, are respectfully informed that on Tuesday evening, the 12th December, the members of the Harmonic Society will give a grand Concert of sacred and miscellaneous music for its benefit; on which occasion Mrs EMMA GILLINGHAM BOSTWICK will perform several of her most admired pieces.

Mrs. Bostwick, Mr. George F. Bristow, and the Harmonic Society, have most kindly volunteered their services toward this charity. May we not expect that all true Churchmen will act in the same generous manner.

The Concert will be held in Dr. Chapin's (Church of the Divine Unity), Broadway, between Spring and Prince streets.

Tickets: reserved seats, $1; all others, 50 cents.

JOHN RAY, AUCTIONEER, Store 439 Grand street. Particular attention paid to Commission business, and prompt returns made. sep30-6m

McLEES, WEDDING AND VISITING CARD ENGRAVER AND PRINTER, 69 Chambers street, and 337 Fourth street, near Broadway. sep9-6m

FALL AND WINTER FASHIONS OF HATS, CAPS, AND FANCY FURS.—J. DICKSON, of 316 Bowery, offers a handsome and varied stock of Hats, Caps, and Fancy White, Black, and Drab Beaver and Felt Hats for infants, boys, and misses, with a well selected stock of the various kinds of fancy Furs, in Capes, Victorines, Cuffs, Muffs, &c., all made up under our own supervision. Also, new styles of Beaver and Felt Bonnet in White, Black, and Drab, all offered at small advance.

J. DICKSON,
oct7-3m 316 Bowery, one door south of Bleecker street.

JOHN W. PRIEST, M. A., ARCHITECT, No. 634 Broadway, New York, prepares designs and working-drawings for Churches, Parsonages, School-houses, and Dwellings, particularly Country Houses: also for Sepulchral Memorials. Commissions received for the design and execution of Church Furniture, Fonts, Monuments, &c. To ensure an interview, a few days notice by letter is advisable. sep23-1y-$

EGYPTIAN MUSEUM, No. 659 Broadway, New York. "THE GREATEST ATTRACTION IN THE CITY."

The objects in this Museum, numbering upwards of 1,000, were almost all taken from the tombs and ruined cities of Egypt, in the presence and under the supervision of Dr. Abbot; and it is to the copious illustrations of the domestic, political and religious economy of the Ancient Egyptians which they afford, as well as to their singularly perfect and minute state of preservation, that they owe the extraordinary interest they have excited, and the universally expressed desire to retain them in America.

The European reputation of Dr. Abbott's Collection, and the profound theories that have been drawn from it by Oriental Scholars, are well known, and the works of the following authors may be referred to for opinions of its value and importance to the history of the Age of the Ptolemies and the Pharaohs, viz.: the Rt. Rev. Bishop Wainwright, the Rev. Dr. Hawks, Prof J. V. C. Smith, Sir Gardner Wilkinson, Bayle St. John, Esq., Stewart Poole, Esq., M. Prisse, in the Revue Archæologique, M. Ampere, &c.

Open day and evening. Admission, twenty-five cents.

⁂ Schools, (both private and public,) family and juvenile parties, admitted on reduced terms. sep16-3m

GENIN'S LEADING STYLE for the present Fall and Winter is a brilliant realization of the happiest design that has ever been sent into his workshop to be embodied in a gentleman's hat. He invites attention to its chaste proportions, its beautiful material, and its peerless shape. Mark the details, the fitting up, as it may be called, of the naked fabric. Everything is in keeping; all is pure and classical. Much time and great expense has been devoted to the perfecton of this model Hat, yet the price remains at the old mark—*Four Dollars.*

GENIN, 214 Broadway,
oct14-2m opposite St. Paul's church

FURS! FURS! FURS!—Ladies who wish to buy Fancy Furs at the manufacturers, should go to A. MOORE, 204 Atlantic Street, near Court Street, where you can select from the largest and most varied assortment of capes, victorines, muffs and cuffs ever offered in Brooklyn, such as Stone Martin, Mountain Martin, Fitch, Mink, Chilchilla, Squirrel, French Sable, Ermine, etc., for Ladies and Misses wear; also Gentlemens' Gloves and collars, all of which are well worthy of inspection, and at twenty-five per cent. cheaper than in New York. Mr. M. takes this opportunity of returning his sincere thanks for the favors hitherto received, and hopes that by strict attention to manufacturing furs to order, he will continue to merit their patronage. Call and see.

N. B.—The highest market price given for Mink, Opposum, and Shipping Furs. Sep 2—3m

JOHN SUTTON, MODELLER AND ORNAMENTAL PLASTERER, No. 523 Sixth Avenue, between 31st and 32d streets, N. Y. N. B. Ornaments sent to all parts of the Union. jy1-6m

NOVELTY AND UTILITY! The rarest combination of these qualities is to be found at TUTTLE'S EMPORIUM, 345 BROADWAY. So large is the assortment, so extensive the variety of things Comical, things Odd, things Ingenious, things Useful, and things Recherche, that it has been styled the "*Curiosity Shop of all Nations,*" "The Palace of Elegance and Taste," &c.

TUTTLE has the satisfaction of knowing, that he has not only contributed largely to the amusement and instruction of children and youth by his importations of *superior Toys, Dolls, Games, Dissections, &c.*; but that he has also done much to educate the public taste, by imparting to it a knowledge of the *beautiful*, through the medium of the rich and exquisite productions of the combined workmanship and skill of every prominent nation on the globe. For convenience *a few* of the more prominent articles in each department are given below

FANCY GOODS DEPARTMENT.

Work-boxes, Dressing-cases,
Card, Odor, and Cigar cases,
Portfolios, Writing-desks,
Paper and Pen knives,
Taylor's Honey & Windsor Soap,
Toilet and Jewel cases,
Porte-monnaies, Tablets, Brushes,
Chess, Dominoes, Checkers,
Alabaster, Bronze, Parian,
Bisque, Statuary, &c., &c.

RETICULE DEPARTMENT.

TUTTLE has made these articles *American*, and an almost indispensable companion to every lady, at home or traveling. He had the honor of being the *first* person to whom a *Medal* was ever awarded for their manufacture in this country, and the *only one* to whom a *Medal* was given by the "*American Institute*" *at its last Fair.*

He has his own patterns, and finishes and furnishes them in a style that rivals successfully the very best articles of this description imported from Paris, and *at prices from one-third to one-half less.*

TOY DEPARTMENT.

Villages, Cities, Camps, Farms,
Buildings, Animals, Railways,
Harmonicons, Pianos, Graces,
Magic-Lanterns, Tops, &c.
Kitchens, Rooms, Tools,
Book-cases, Bureaus, Guns,
Garden and House Utensils,
Wooly Dogs, Magnetic Fish, &c.
Coffee, Dinner, and Tea setts, &c., &c., &c.

DOLL DEPARTMENT.

Wax Dolls, undressed, and dressed in the finest fabrics; *China, Wood, India-Rubber, Papier Mache, Gutta-Percha*, the famous "*Rag Doll,*" *Crying-Babies* of the usual kind and of India Rubber, Dressed *German Dolls*, and indeed every kind, dressed and undressed, to suit the little ones at home.

GAME DEPARTMENT.

This includes over 500 VARIETIES of *Games, Dissections, Puzzles, Metamorphoses*, &c., such as

German Tactics, Anagrams,
Magic Ring, Conundrums,
London cries, Regetta, &c., &c.
Lady of London, Jenny Lind,
Paul and Virginia, Ruth,
Bible History, Poor Richard,
Uncle Tom, United States, &c., &c.
National Costumes, &c., &c., &c

BABY-JUMPER DEPARTMENT.

Hundreds of thousands of these invaluable articles have been disposed of since their introduction by TUTTLE; dispensing the blessing of health and happiness to as many infants and untold comfort and delight to mothers. The inventor has made *many improvements*, rendering the Jumper of the utmost importance to every parent.

N. B. *The Elastics, or Springs, are now warranted.*

TUTTLE most respectfully commends his large and varied stock to the friendly notice of the public. Fresh arrivals by almost every steamer. Each department has a competent and attentive clerk, and, for the convenience of those not familiar with our language, both *German* and *French* ladies and gentlemen are in attendance, who, with the other clerks, will do all in their power to render a visit to the "*Emporium*" pleasant and agreeable.

N. B.—Visitors are always welcome, and goods shown cheerfully.

N. B.—The famous "AUTOMATON BIRD TREE," with flying birds, running water, music playing, and elegant clock, is still as attractive and wonderful as when it first arrived from the "*Great London Exhibition.*"

f11-1y TUTTLE'S EMPORIUM, 345 BROADWAY.

FALL AND WINTER FASHIONS.—E. PHILLIPS, 236 Bleecker street, N. Y., Hat, Cap, and Fur Manufacturer, has on hand a beautiful variety of fancy Hats for Children, together with a good assortment of Furs, &c.

Hats and Caps made to order.

Furs altered to any shape. au19-1y

FAIRBANKS' PATENT PLATFORM SCALES, *at reduced prices*, adapted to every required operation of weighing, as RAILROAD SCALES for Trains or Single Cars, in use on nearly all the principal Railroads in the United States and Great Britain. WAREHOUSE SCALES (Dormant and Portable), HEAVY PORTABLE SCALES, on wheels, for *Foundries, Rolling Mills, Iron Houses, &c., &c.*

STORE SCALES, various modifications. HAY AND COAL SCALES, made entirely of Iron and Steel. COUNTER SCALES, &c. SMALL SCALES AND EVEN BALANCES for family use, very convenient and economical for the housekeeper. These Scales have been long known and severely tested, and are generally regarded as THE STANDARD from which there can be no appeal. Sold and warranted by

feb4-1y FAIRBANKS & CO., No. 89 Water-street, N. Y

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens' Department.

The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar5-tf

CRIPPEN & KREPS, Manufacturers of LARGE GLASS AND PICTURE FRAMES, WINDOW CORNICES, and other articles in Gold or Fancy Woods; Importers of Looking Glass Plates, and General Interior Decorators. Fine Oil Paintings for sale. No. 546 Broadway, New York. jy1-1y

CHILSON, RICHARDSON & CO., AIR WARMING AND VENTILATING Warehouses, 374 Broadway, New York, and 101 and 103 Blackstone street, Boston, Manufacturers and Dealers, wholesale and retail, in CHILSON'S WORLD'S FAIR PRIZE MEDAL FURNACES, which, after having been subjected for the past five years to the most severe practical tests, are now most favorably known and extensively used throughout the United States and Canada; particularly approved for the quality of the air obtained, special provision being made for the supply of a large amount of PURE WARM AIR, entirely free from the effect of contact with red hot iron.

N. A. BOYNTON'S VENTILATING HEATER; an entirely new article, combining strength and durability, simplicity of construction, and economy in the use of fuel, with perfect efficiency in operation. Is entirely of cast iron, and so constructed as to prevent the escape of gasses and smoke. Four sizes adapted for brick work; five sizes of Portables.

BOYNTON'S VENTILATING WOOD FURNACE; a new and complete ventilating furnace, expressly designed for burning wood, adapted to all classes of public and private buildings, possessing peculiarities worthy the exaination of those who require a first class wood furnace.

DR. CLARK'S BOSTON SCHOOL STOVES, four sizes. Particularly commended to the attention of School Committees, and others in want of an apparatus for thoroughly and properly Warming and Ventilating Schoolrooms and Halls.

CHILSON'S NEW AND IMPROVED SCHOOL STOVES, two sizes, for wood only.

EMERSON'S Patent VENTILATORS of all sizes, and Ventilating Apparatus in every variety.

A complete assortment of IRON, BRONZED, PLATED and ENAMELED REGISTERS, including three sizes of a new and improved Pedestal Register; together with all sizes of the METROPOLITAN COOKING RANGE, a new and superior Range, embracing all the modern improvements, equally fitted for the use of Anthracite, Bituminous Coal, Coke, or Wood

Agents in New York for the sale of THE PEURHYN AND MIRROR MARBLE MANTELS.

References to parties having our apparatus in use in all parts of the country, with explicit directions for setting the furnaces, and all information necessary for properly warming and ventilating public and private buildings, may be gratuitously obtained by application at either of our Warehouses. je3-6m

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.

f11-1y BARRETT, NEPHEWS & CO.

GREAT BARGAINS! CARPETING 25 per cent. less than Spring prices.—Elegant Velvet and Tapestry Carpeting, from the recent large auction sales, now selling for less than the cost of importation.

New styles Velvet,	10s. to 14s. per yard.
" " Tapestry,	8s. to 11s. per yard.
" " Brussels,	8s. to 10s. per yard.
" " 3 Ply,	8s. to 10s. per yard.
" " Superfine,	5s. to 7s. per yard.
" " Ingrain,	2s. to 4s. per yard.

Also a large stock of new patterns Oil Cloths, and all other Goods pertaining to the trade, equally low. SMITH & LOUNSBERRY,

oct14-2m 456 Broadway, near Grand, Cheap Side.

WANTS.

THE SERVICES of an Episcopal Clergyman are required for the promotion of a religious enterprise. A gentleman willing to devote a few hours per day, for a short period, would be compensated. Address, confidentially, G. B., at this office, for two weeks. nov25-2t $

WANTED.—A Gentleman who has had experience with boys, to undertake some supervisional work, and, if required, to teach the English branches, and the elements of Greek and Latin. A candidate for Holy Orders will enjoy especial advantages. Address the Right Rev. President of Burlington College, Burlington, New Jersey. nov18-3t-$

BOARD IN BROOKLYN.—A small private family, residing in a desirable locality in South Brooklyn, convenient to cars, stages, and ferries, will accommodate two or three gentlemen with furnished rooms, with or without partial board, on moderate terms.

Episcopalians preferred. Best references required.

Apply at 243 Court street, near Union-street, South Brooklyn. nov 11-tf

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mh1-1y

WANTED, at the office, **No. 13 Eighth Avenue,** Girls for all kinds of housework. Situations always on hand for Protestants; AMERICAN GIRLS with reference, free. FAMILIES SATISFIED, or no pay expected. Terms easy and reasonable. m4-1y

CLOCKS, Etc.

GOLD PENS & PENCILS.—JOHN FOLEY, manufacturer of fine Gold Pens, Gold and Silver Pencil and Pen Cases, No. 167 Broadway, between Liberty and Courtlandt streets; also manufacturer of the celebrated "Bank Pens," for many years used by all the Banks, Insurance Companies, Merchants, and others, who pronounce them, for their great durability and superior finish, second to none. All Pens of my manufacture, guarantied to give good satisfaction. Points warranted not to come off in five years—will be exchanged any time within six months without extra charge.

P. S.—Pens and Cases made to order for the trade, on the most adantageous terms. m11-1y

SILVERWARE WHOLESALE AND RETAIL, manufactured by WM. GALE & SON. 447 Broome street, one door west of Broadway, N. Y., who keep constantly on hand a large assortment of Silverware, all of their own manufacture. sep16-6m

SHOW CASES.—SCHMITT & BROTHERS, 16 North William (near Chatham) street, New York, manufacturers of all kinds of SHOW CASES. A good assortment kept constantly on hand. Orders promptly executed.

Silver and German Silver Cases always on hand. my27-1y

MARBLE WORKS.—S. KLABER, 160 Allen street, N. Y., Manufacturer of Marble Mantles, Monuments, Gravestones, Table-tops, &c., &c Orders respectfully solicited and promptly attended to. my27-1y-6m

PUBLICATIONS.

ANTHEMS FOR THE COMING SEASON, at Novello's Sacred Music store, 389 Broadway.

For Thanksgiving Day.

A large collection of Anthems, in score and separate vocal parts, by Boyce, Croft, Clarke, Corfe, Green, Hayes, Kent, and all the great composers, for one, two, three, four, five, and eight voices. Scores and parts of each Anthem to be had separately.

Anthems for Christmas.

HOPKINS, E. J—"Let Us Now Go Even Unto Bethlehem," S.A.T.B. 19c. Single Vocal parts, 13c. Class copy, 3c.

CROCE.—"Behold, I Bring You Glad Tidings," S.A.T.B. 19c.

GREENE—"Behold, I Bring You Glad Tidings," for two Trebles or Tenors, with Chorus for Four Voices. 38c. Separate Vocal parts, 22c.

HANDEL.—"For Behold Darkness." Recit.—The People That Walked In Darkness. Air B. 13c. For Unto Us a Child is Born. 31c. Separate Vocal parts, 25c. Behold a Virgin Shall Conceive; and O Thou That Tellest. Alto Solo and Chorus, 31c Ditto 8vo., 6c. Separate Vocal parts, 25c.

JACKSON (Masham).—"Short and Easy Anthems," suitable for Country Choirs:—Sing, O Heavens (4 voices), 25c. Separate Vocal parts, 18c. O Zion, that Bringest Good Tidings (4 voices), 63c. O Come Hither and Behold (4 voices), 63c.

NOVELLO—"Sing Unto The Lord." Short Anthem for S.A.T.B., with a Verse for Four Trebles, 19c Small class copy, in score, 3c. Separate Vocal parts, 16c.

PURCELL.—"Behold, I Bring You Glad Tidings." In full score Verse, A.T.B., 69c. Separate Chorus parts, 13c. Behold, I Bring You Glad Tidings (abridged from the above), from Boyce's Cathedral Music. Verse, A.T.B. 25c Separate Vocal parts, 22c.

VITTORIA.—"Behold, I Bring You Glad Tidings," S.A.T.T.B. Folio size, 19c. Class copy, in score, 3c

CAROLS FOR CHRISTMAS-TIDE. Set to Ancient Melodies by the Rev. T. Helmore, M.A. The words principally in imitation of the original, by the Rev. J. M Neale, M.A.

Prices:—With Melodies, 18mo., sewed, 13c. 18mo., in packets of 50, $5. 18mo. in scarlet cloth, 25c.

With Voice Parts and Pianoforte Accompaniment.—Folio music size, $1,13.

The Words Only.—32mo., sewed, 3c. 32mo, in packets of 50, $1,25. nov25-5t

BOOKS FOR YOUNG LADIES, YOUNG GENTLEMEN, YOUNG MISSES, and YOUNG LADS.

D. APPLETON & Co.,
Nos. 346 and 348 Broadway,

have now ready the following highly attractive Illustrated Works, which are intended as Christmas and New-Year's Presents for young ladies and children of all ages:

I.

A WINTER WREATH OF SUMMER FLOWERS. By S. G. Goodrich. Illustrated with 12 designs by French artists. 1 vol. 8vo. Bound in illuminated cloth gilt. $3.

A more charming volume for young ladies has scarcely ever been issued. The literary matter is varied, interesting, and of such a high moral tone that it cannot fail to be peculiarly attractive as a Gift Book. The illustrations are of a novel character.

II.

FAGGOTS FOR THE FIRESIDE; Or, FACT AND FANCY. By Peter Parley. Illustrated with 12 exquisite designs by French Artists. 1 vol. 12mo. Illustrated. Cloth, $1 12; cloth, guilt, $1 50.

"Come girls and boys—black eyes and blue,
And hear a story told for you;
Lay down your books—John, Sam, and Rob—
Be seated, if you please. No laughing, Bob!"

[Extract from introduction.

III.

THE WANDERERS BY SEA AND LAND; WITH OTHER TALES. By Peter Parley. Illustrated with 12 beautiful French designs. 1. vol. 12mo. Illustrated cloth, price $1 12. Cloth, gilt, $1 50.

LIST OF ENGRAVINGS—The Guardian; The Balloon; The Garden of the Tuileries; The Arch of Triumph; The Dancing Dogs; Isn't he a Beauty; The Giraffe; There Puss, that's it; Go it Rollo; Mind Your P's and Q's, Polly; Ask for it, Fanny; The Snow Storm.

A journey to Paris with such a companion as Peter Parley cannot fail to be entertaining.

IV.

EMILY HERBERT; Or, THE HAPPY HOME. By Maria T. Mackintosh. 1 vol., 18mo. 37 cents.

The simple announcement of the author's name is a sufficient recommendation for this interesting new juvenile.

V.

THE ORIENTAL STORY BOOK. A Collection of Tales. Translated from the German of William Hauff. 1 vol., 18mo. Illustrated with colored engravings. Price 75 cents.

What child does not delight in tales which are, like the "Arabian Nights," full of imagination.

VI.

LEISURE MOMENTS IMPROVED. A Collection of History, Biography, Travels and Adventure, for Youth. Illustrated with Colored Engravings. 1 vol., 16mo. Price 75 cents.

A more interesting volume could hardly be found. It will entertain, instruct, and amuse.

VII.

A POETRY BOOK FOR CHILDREN. Illustrated with many Engravings. 1 vol., 12mo. cloth, 75 cents.

One of the sweetest little volumes of Poetry, adapted to the comprehension of children from 8 to 12 years of age.

VIII.

MAMMA'S GIFT BOOK. Illustrated with upward of 40 plates. 1 vol., square, 16mo. 280 pages. 75 cents.

Every Mamma should purchase this book. It will inevitably assist in quieting young Lads and Misses, while it will add to their intelligence.

IX.

LITTLE WILLY'S FIRST PRESENT. Illustrated with 40 engravings. 1 vol. square 16mo. 280 pages. 75 cents.

This book, although called "Little Willy's Present," is yet suited to instruct and amuse all the "Johnnies," "Charleys" and "Jimmies" of six to eight years of age.

X.

THE WONDERFUL STORY-BOOK. Containing an account of the Seven Wise Men of Greece, and the Seven Wonders of the World. 1 vol. square 16mo. Illustrated with colored plates. 63 cents.

NEARLY READY,

The following attractive Juveniles, by popular authors:
NOTHING VENTURE, NOTHING HAVE. By Cousin Alice.
ROSE AND LILLIE STANHOPE; or, THE POWER OF CONSCIENCE. By Macintosh.

BOOKS PUBLISHED BY JOHN HENRY PARKER OF OXFORD, AND THE PUBLICATIONS OF THE OXFORD UNIVERSITY PRESS.—STANFORD & SWORDS, 637 Broadway, have been appointed agents in the United States for the sale of the publications of John Henry Parker, of Oxford, and the Oxford University Press, and are prepared to supply the TRADE.

They would particularly call the attention of Colleges and other literary institutions to Mr. Parker's unrivalled editions of the *Greek and Latin Classics and other Educational works.*

Catalogues, with the American prices, will be sent free of postage, from which the usual discount will be made to *the Trade.*

ECCLESIASTICAL HISTORIES. MURDOCK—Institutes of Ecclesiastical History, Ancient and Modern. Much corrected, enlarged, and improved, from the Primary Authorities. By John Laurence Von Mosheim, D.D.; a new and literal translation from the Original Latin, with copious additional Notes, original and selected, by James Murdock, D.D. In 3 vols., fifth edition, revised and improved, $6 50.

SHORT—The History of the Church of England to the Revolution, 1688. By Thomas Vowler Short, D.D. Fourth American edition from the third English edition, $1 50.

NEANDER—The History of the Christian Religion and Church during the first Three Centuries. By Dr. Augustus Neander. Translated from the German, by Henry John Rose, D.D. $1 75.

PALMER—A compendious Ecclesiastical History, from the earliest period to the present time. By Rev. William Palmer, A.M. With a Preface and Notes, by an American Editor. Sixth edition, with Questions, adapting the work for Parochial Instruction, 50 cents.

WILBERFORCE—A History of the Protestant Episcopal Church in America. By Samuel, Lord Bishop of Oxford, $1.

WILSON—The Church Identified, by a Reference to the History of its Origin, Perpetuation, and Extension into the United States. By the Rev. W. D. Wilson, D.D., $1.

EUSEBIUS—The Ecclesiastical History of Eusebius Pamphilus, translated from the original, with an Introduction by Cruse, and a Historical View of the Council of Nice, by Isaac Boyle, D.D. Ninth edition, $2 25.

Published by STANFORD & SWORDS,
2t 637 Broadway,

A BOOK THAT EVERY THINKING MAN SHOULD READ, and one of the most Convincing Proofs against the Errors of Romanism ever published.—THE END OF CONTROVERSY CONTROVERTED, in two volumes, muslin, 450 pp. each, price One Dollar per volume; by the Rt. Rev. JOHN H. HOPKINS, D.D., Bishop of Vermont.

The well known work of the Romish Bishop MILNER, entitled "*The End of Controversy,*" was recommended some years ago by the Romish Bishop KENRICK to all Protestant Clergymen, as a book the perusal of which would bring them into the Romish Church: a movement which he exhorted them to take soon, lest their *people* should all go before them and leave them alone. That work is still extensively circulated throughout all this country, and many earnest Protestants have long desired a work which might be a popular as well as a conclusive reply. This want is now supplied. MILNER is plausible, ingenious, bold, unscrupulous, and withal *readable*. The difficulty has been hitherto, not to answer the book—for that has been done again and again—but to answer it in such a way as would enable them to meet the enemy upon his own ground. The well known familiarity of the Bishop of Vermont with every phase of the Romish controversy, his thorough learning, clear reasoning, and brilliant and effective style, have all contributed to make this one of the most successful of his contributions to the cause of Truth. And the present position of the controversy with Rome, and the keenness with which public attention is aroused to meet her terrible aggressions, will give occasion for the circulation of works like this, which, without ever compromising or ignoring the truth still remaining in the midst of corruption, yet, throughout, maintains the most vigorous and triumphant opposition to the errors of Rome. Published by PUDNEY & RUSSELL,

nov25-4t 79 John street, New York.

SOMETHING NEW, BEAUTIFUL, AND USEFUL—ENTITLED THE CHRISTIAN ERA. By JAMES P. GROUT, A.M. and F R. S. An Artistical Tableau, describing and explaining the most important events in the life of Christ.

The Tableau is not only attractive on account of its artistical value, as an ornament to decorate the walls of a parlor or an office, but also on account of its great usefulness.

The whole size of the Tableau is 26 inches by 21, and presents in one view the most important events in the life of our Lord and Savior, a computation of time of the different Christian festivals, as well as many other useful calculations, such as the different phases of the moon, rising and setting of the sun, length of days and nights, etc., etc.

The chief ornament of the Tableau is the representation of the nativity of Christ; this event is represented within a Gothic structure, in the margin of which are the four Evangelists, Matthew, Mark, Luke, and John, and over them are two angels in praying attitude, saluting and reverently praising the new-born infant, and announcing the joyful event to two other angels adjoining them and more toward the central part of the structure, in the words of the New Testament: "For unto you is born this day, in the city of David, a Savior, which is Christ the Lord."

The Gothic structure, above mentioned, is surmounted by Christ standing in an elevated position, displaying a banner as the Prince of Peace; and in the center of a sun whose radiating beams symbolize that Christ's teachings will illuminate the whole world. In the extreme upper corners are two flying figures, each with a scythe in his hand and an hour-glass on his head, which indicate human instability and the swiftnes of time. On the right and on the left of our Lord is an angel in a keeling posture, signifying that he, being the Son of God, is over the angels. Next to these angels are four statues, emblems of the virtues which Christ constantly practiced, namely, Hope, Charity, Faith, and Patience.

The margin of the Tableau is embellished with 16 neatly executed pictures, presenting the chief events in the life of our Savior from his birth to his ascension, in the following succession: the three wise men from the East, the flight of Christ's parents with him into Egypt, his baptism by John, his being tempted, his conversation with the woman of Samaria at the well his healing the blind and the dumb, his walking on the sea to his disciples, his ride into Jerusalem, the institution of the Lord's Supper, his prayer in the garden of Gethsmane, his trial before Caiaphas, his crucifixion, his being taken from the cross and burial, his resurrection, his appearing in the midst of his apostles, and his ascension into heaven. Each picture is accompanied with appropriate reference from the New Testament.

Between the sides of the Gothic structure in which the nativity of Christ is illustrated, and the margin of the Tableau, are two tables, one on each side, containing all the moveable festivals which occur from 1854 till 1904. Viz. The Domical Letter. The interval between Christmas and Lent; Lent, Easter and Whitsuntide.

Each of these tables is on the graceful foldings of a rich tapestry, which depends from the talons of an eagle that likewise carries in his beak a banner with the inscription: "Remember the Sabbath day to keep it holy."

At the foot of the Tableau are four beautifully engraved figures emblematical of the seasons. In the center of these figures are two columns surmounted by figures representing industry. Between these columns stands a cup, which is embellished with two horns of plenty, and has the Lord's Prayer engraved thereon. On the right side of it stands a church, and a congregation going toward it, and on the left a picture with peasantry at their harvest work, indicating that we are to pray and labor.

The Tableau has four embellished dials; the one in the upper part has to be turned at the commencement of each month, and then shows the month, the ensuing festivals during that month, the signs of the zodiac, the rising and setting of the sun, length of days and nights, the former symbolized by the cock and the latter by the bat. The dial on the right must be turned weekly, and shows the phases of the moon, and the dial on the left shows the day of each new moon from 1854 till 1904 and is turned only once a year. And the dial at the foot of the Tableau is turned weekly, at once showing the day of the week and date of the month.

This Tableau is complete in all its parts. Price, $3. Single copies will be boxed and forwarded by express to any part of the U. S. or Canada, subject to freight, upon receipt of $3, by mail or otherwise, post-paid; or if a club of ten or more persons will unite and send for ten or more copies, they will be forwarded to one address free of express charge.

Sold exclusively by A. RANNEY, Publisher and Dealer in Maps and Books, 195 Broadway, New York, to whom all orders must be addressed.

☞ Agents wanted in every part in the Union to sell this Tableau, to whom a liberal discount will be allowed. For information address, post-paid, when full printed description of Tableau, and Catalogue fo Maps and Books will be sent. A. RANNEY.

October 28, 3m,

NEW PUBLICATIONS OF THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION AND CHURCH BOOK SOCIETY.

HELP TO THE READING OF THE BIBLE; by the late Benjamin Elliott Nicholls, M.A., of Queen's College, Cambridge, &c. From the edition of the London Society for Promoting Christian Knowledge—unaltered and unabridged, 444 pp., 12mo., with maps. Price 76c.

HORÆ SACRÆ: Prayers and Meditations for Private Use, from the Writings of the Divines of the Church of England, with an Introduction, by the Rev. John Chandler, M A. Revised and adapted to the use of members of the Protestant Episcopal Church in the United States. 252 pp. royal, 32mo., roan, gilt edges. Price 42c.

DAILY MORNING AND EVENING PRAYERS, selected and arranged from the Bible, the Book of Common Prayer, and various books of devotion; by a Layman of the church of the Holy Trinity, Brooklyn, with Introduction by the Rector. 64 pp., 8 vo. Pride 37c.

Also for Sale,

DEVOTIONS FOR THE FAMILY AND THE CLOSET; from the Manual of a Country Clergyman; a new edition, 127 pp., 12mo. Price 50.

Address orders to DAN'L. DANA, Jr., Agent,
oct21-3m 637 Broadway, New York.

EVANGELICAL KNOWLEDGE SOCIETY.—The Office and Depository of the Evangelical Knowledge Society is at No. 11 Bible House, Astor Place.

All orders for the Parish Visitor, Standard Bearer, and other publications of the Society, should be addressed to the Rev. H. Dyer, D.D., Corresponding Secretary. au5-1y

NEW PUBLICATIONS of the General Protestant Episcopal Sunday School Union and Church Book Society.—Third of the Series of 12mo. Tracts:

THE PASTOR'S APPEAL TO HIS FLOCK ON CONFIRMATION, THE HOLY COMMUNION, and THE CHRISTIAN LIFE: by the author of "Reasons why I am a Churchman"—an enlargement of the original work, 48 pp., paper covers; six dollars per hundred.

THE CATECHIST'S MANUAL.—The Subjects are broken up into Lessons of convenient length, in the form of Questions and Answers, with Texts, Proofs, and References, at the foot of the page. Each Section is also furnished with copious Notes and Extracts from Standard Church writers, specially intended to aid the Catechist in his labours, in training the young in the knowledge and obedience of the truth.

Series 1.—The Holy Catholic Church; 67 pages. 6c.
Series 2.—The Lord's Holy Temple; 39 pages. 4c.
Series 3.—Divine Worship; 89 pages. 8c.
Series 4.—The Lord's Day; 61 pages. 6c.
Series 5.—Holy Days and Seasons; 97 pages. 8c.
Series 6.—The Christian Ministry; 50 pages. 5c

Address orders to D. DANA, Jr., Agent,
Apl-tf 637 Broadway, N. Y.

BOOKS, &c., just published and for sale by PUDNEY & RUSSELL, 79 John street.

THE CONTINUITY OF THE CHURCH OF ENGLAND IN THE SIXTEENTH CENTURY, with an Appendix ann Notes, by the Rev. Samuel Seabury, D.D. 8vo, 174 pp. Price 75 cts. in muslin.

HISTORICAL COLLECTIONS OF LOUISIANA; embracing translations of many rare and valuable documents, relating to the Natural, Civil and Political History of that State, compiled with Biographical Notes, with an Appendix, by B. F. French. 8vo, 295 pp. Price $1 25, in muslin.

HISTORICAL COLLECTIONS OF GEORGIA, containing the most interesting Facts, Traditions, Biographical Sketches, Anecdotes, &c., relating to its History and Antiquities, from its first settlement to the present time—compiled from original records and official documents. Illustrated by nearly 100 engravings of public buildings, relics of antiquity, historic localities, natural scenery; portraits of distinguished men, &c., &c., by the Rev. George White, M. A., author of the "Statistics of Georgia." Royal octavo, 690 pp. Price $3.

NA MOTU: Or, Reef-Rovings in the South Seas, with maps of the Sandwich and Society Islands, and 12 elegant illustrations. $1 50.

This work comprises the personal adventures of the author in the Pacific, which extend over a period of five years. It is divided into Three Parts, to which is subjoined a valuable and interesting Appendix.

STEPS TO THE ALTAR, with a Companion to the Altar, adapted to use in the United States of America; a new edition. au26-3m

PUBLISHED BY THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION AND CHURCH BOOK SOCIETY, and for sale at their Depository, 637 BROADWAY.

BOOKS OF INSTRUCTION, for Sunday Schools and Families, consisting of PRIMERS, READING-LESSONS, CATECHISMS, BIBLE QUESTIONS, QUESTIONS ON THE SERVICES OF THE CHURCH, SHORT PRAYERS, &c., &c.

Books for the Sunday School and the Family Library.

THE LARGER LIBRARY, containing 237 volumes bound in half morocco. Total cost, $41,72. (Subject to a discount.)

THE CHEAP LIBRARY, containing 159 books selected from the Larger Library, and bound up in 100 volumes, half muslin. Nett price, $10.

THE CHILDREN'S MAGAZINE, 1829 to 1852 inclusive, 24 yearly volumes, or in 48 half yearly volumes. Total cost $9,60. (Subject to discount.)

BOOKS FOR GIFTS, a large number of choice books, both in fine and plain editions, bound in muslin, and, also, in paper covers; at prices varying from 75 cents to 3 cents each.

DAILY STEPS TOWARDS HEAVEN; or, Practical Thoughts on the Gospel History, and especially on the Life and Teaching of OUR LORD JESUS CHRIST, for every day in the year, according to the Christian Seasons; with Titles and Characters of Christ, and a Harmony of the Four Gospels. 2d Edition. 456 pp., 32mo., full roan, gilt edges. Price 63 cts.

'The object of the author of this work was to prepare a 'Manual so arranged as to furnish suitable thoughts for every day in the year, according to the Christian Seasons, for members of the Church of England.' * * We have seen nothing which appears so admirable; and the fact that it has already reached a third edition in England is a strong endorsement. We ask attention to it with those who would commune with their own hearts, and with the Father of their spirits."—*The Church Review.*

THE SACRAMENT OF RESPONSIBILITY; or, Testimony of Scripture to the teaching of the Church on Holy Baptism, with especial reference to the case of Infants and Answers to Objections. Price $8 per hundred.

"We are happy to announce this first and beautiful American edition of a Tract which in England has rapidly passed through six or seven. In both countries, our wisest and soundest Divines have pronounced it decidedly the best treatise on the subject that has appeared for many years."—*Banner of the Cross.*

LETTERS TO A MAN BEWILDERED AMONG MANY COUNSELORS. By a Presbyter of Alabama.

"It takes a sensible, clear and strong view of the claims of the Church, and is written with uncommon ability."—*True Catholic.*

"A more admirable Tract than this we have seldom seen. It goes directly to the point, and with a downright honesty and plainness which cannot fail to secure the attention of those for whose use it was written. The letters are addressed to one who is supposed to have never been a member of any church, and to have no particular religious attachments; restless, uncomfortable, and carried about with every wind of doctrine. All such are kindly and faithfully pointed to 'the old paths,' and 'the good way' in which alone 'they can find rest for their souls.'"—*Banner of the Cross.*

MANUAL FOR SPONSORS; by the Rev. A. D. Traver. 136 pp. 18mo. A Muslin, 31c.; half morocco, 23c.; dark glazed covers, printed in gold, 16c.

A SELECTION OF PSALMS AND HYMNS, with appropriate music for the use of Sunday Schools. 16mo. pp. 160. Price 20 cents.

"The tunes are simple, and such as are generally known and sung in our churches, by which children will be trained to join with facility in the psalmody of our public worship. If we are not mistaken in the initials of the editor, it has been prepared by a most competent hand."—*Banner of the Cross.*

ALSO, a new and large stock of the cheapest and best editions of THE BOOK OF COMMON PRAYER, in plain and ornamented bindings, at prices from 12½ cents upwards.

☞ Catalogues of the Society's publications will be furnished upon application.

Address orders to DANIEL DANA, Jr., Agent,
d17tf No. 637 Broadway, N. Y.

FOR THE HOLIDAYS AND 1854.—THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION AND CHURCH BOOK SOCIETY, have recently published,

HERBERT ATHERTON, by the Author of "Wreaths and Branches for the Church." 204 pp. large 16mo. Muslin, 50c.; gilt edges, 63c.

IN THE WORLD, BUT NOT OF THE WORLD, by the Author of "Helen Morton's Trial," "Watch and Pray," &c. 216 pp. with two fine Engravings; large 16mo. ed., muslin, 62c.; muslin, gilt edges, 75c.; 18mo. half mor., 38c.; flexible covers, imitation of watered silk, title in gold, 25c.

LOVE'S LESSON, by the Author of "Timid Lucy," with two Engravings. 237 pp. large 16mo. ed., muslin, 62c.; muslin, gilt edges, 75c 18mo. ed., half mor., 38c.; flexible, imitation watered silk covers 25c.

THE BARON'S LITTLE DAUGHTER, AND OTHER TALES, in Prose and Verse, by the Author of "Hymns for Little Children," with three fine Engravings. 223 pp. large 16mo. ed., muslin, 62c.; muslin, gilt edges, 75c.; 18mo. ed., half mor., 38c.; flexible, imitation watered silk covers, 25c.

UR LITTLE COMFORT, by the Author of "Wreaths and Branches for the Church," &c. 205 pp. with two fine Engravings; large 16mo. ed., muslin, 62c.; muslin, gilt edges, 75c.; 18mo. ed., half mor., 38c.; flexible, imitation watered silk covers, 25c.

STORIES ON THE EIGHT BEATITUDES. 175 pp. 18mo., muslin, 33c.; half mor., 27c.

Also, in Eight separate Books, paper covers, 25c. for the set.

STORIES FOR LITTLE FOLKS—Twelve in number, of 32 pp. each, 32mo., viz.: The Two Goldfinches; The Elephant and the Gingerbread Nuts; The Chiff-Chaff; The Lost Dog; The Minnows; The Caterpillar; The Pig and the Cat; The Hen and Chickens; The Lost Spoon; The Love-Birds; The Broken Pitcher; The Spider. 25c. for the set.

Also, in six volumes, of 64 pp. each, flexible muslin, at 12½c. per volume, or 75c. for the set.

CHRISTMAS AT HOME; and THE EBONY BOX, by the Author of "Little Flora," with a fine Engraving, 108 pp. 18mo., muslin, 25c.; half mor., 20c.; flexible, imitation watered silk covers, 14c.

OUR OPPOSITE NEIGHBOR, by Sarah Roberts, with a fine Engraving, 108 pp. 18mo., muslin, 25c.; half mor., 20c.; flexible, imitation watered silk covers, 14c.

MY TWO SUNDAY SCHOLARS. 48 pp., 18mo., muslin, flexible, 16c.; half mor., 12c.; paper covers, 4½c.

THE CHURCHMAN'S DIARY, for 1854—with several important improvements on the Diary of last year. It contains distinct notation of all the Holy Days and Seasons of the Church; all Anniversaries and Meetings of Church Institutions, Conventions, &c.; the Lessons for Daily Service throughout the Year; blank spaces for memorandums for each day, and blank pages at the end for Monthly Expense Accounts, and Miscellaneous Memoranda; also, a number of New and Valuable Tables.

Flexible roan covers, gilt edges, 37½c.; morocco tucks, 50c.

☞ Copies of the Diary will be forwarded by mail, post-paid, for the above-named prices, transmitted in postage stamps or otherwise, to DANIEL DANA, Jr., Agent, &c.,
dec17tf 637 Broadway.

THE CHURCHMAN

IS PUBLISHED every Saturday, for the Proprietor, at No. 111 Broadway, (in TRINITY BUILDING, Rooms 38 and 40,) New York.

It is now as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends those principles and that policy which have ever characterised the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

TERMS: *Three Dollars* a-year payable always in advance. No subscription received for less than six months; and none discontinued unless arrearages are paid, except at the option of the Proprietor.

marl-p JOHN HECKER, Proprietor.